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JEWISH NEWS

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Celebrate Israel 2017 offers adult and family programs

Clara Silver, special to the WJN

Celebrate Israel, the annual community-wide festival that marks Yom Ha'atzmaut, Israel Independence Day, is both returning to its outdoor family festival roots as well as expanding with an evening geared toward adults. Hosted by the Jewish Federation of Greater Ann Arbor and co-sponsored by the Jewish Community Center of Greater Ann Arbor, Celebrate Israel will begin at 7:30 p.m. on the evening of May 1, with a drive-in themed movie night for adults.

The film that will be shown is *Atomic Falafel*, a critically acclaimed film called the Israeli "Dr. Strangelove." The comedy follows an Israeli teen whose mother owns a falafel truck near a desert army base, and an Iranian teen who wants to be a rap star. They become acquainted via the Internet, but through a series of mishaps discover a plot that threatens to destroy both their countries. Hilarity ensues as the teens try to stop their governments from entering into a nuclear war. There will be kosher popcorn and other movie theater style snacks for this no cost drive-in evening.

Festivities continue with the Celebrate Israel Family Festival on Sunday, May 21, 2017 from 11 a.m. to 2 p.m. with the theme of "around Israel." A delegation of volunteers from Ann Arbor's Partnership 2000 community, Moshav Nahalal, will travel to Ann Arbor to participate in the festivities and share their love of their home country through activities and a display

about Nahalal, including the annual Teen Exchange with Ann Arbor. David Shtulman, executive director of Federation, notes that, "we have a fantastic committee of lay leaders who have seen Jewish communities from all over the world celebrate Israel Independence Day. They bring their experiences and passion for Israel to help create this wonderful opportunity for the community to gather together and strengthen our relationship with Israel."

Adults and children of all ages will have an opportunity to enjoy an inflatable obstacle course, a kibbutz style petting zoo, Krav Maga (Israeli self-defense) demonstrations, live music, Israeli dancing, and arts and crafts activities provided by participating synagogues and Jewish organizations from around the community. David Stone, executive director of the Center says, "I'm happy to see that this celebration is being re-invigorated by some great volunteers and enthusiastic professional staff. These events are exactly what the J is for and we are proud to offer our support to Federation for their signature family event." Kosher falafel will also be for sale. The participation fee will be $10 per household or $5 per person and include all activities.

Both the adult drive-in movie evening and family festival will be held at the JCC. For more information or to register, visit jewishannarbor.org and click on the community calendar menu item or contact Ayelet Shapiro, outreach and program coordinator, at ayelet@jewishannarbor.org or (734) 677-0100. ■

It's official: picketers are pro-Nazi "Hate Group"

WJN staff writers

Every Saturday for over 13 years picketers sponsored by a group calling itself Deir Yassin Remembered have picketed Beth Israel Congregation in Ann Arbor. That group has now been listed by one of America's leading civil rights organizations on its annual register of "Active Hate Groups."

To fight bigotry of all types, the Southern Poverty Law Center (SPLC) in Montgomery, Alabama, compiles an annual list of "hate groups" that malign categories of people on the basis of race, religion, or sexual orientation: anti-black organizations; neo-Nazis and other anti-Semitic groups, anti-Muslim groups, racist skinheads, and anti-LGBT crusaders.

Last month the SPLC placed Deir Yassin Remembered on its hate register because its members deny the Holocaust and sympathize with Nazi Germany. Mark Potok, Senior Fellow at the SPLC and a leading authority on political

extremism, in an interview with Michigan Radio February 28, explained the SPLC's position as follows: "We list them because over the years they have come to more and more explicitly embrace real-life Holocaust denial. The kind of Holocaust denial that these people practice is essentially a defense of Germany and National Socialism," that is to say, Nazism.

Why, after a year-long investigation using websites, field sources, and news reports, did the SPLC reach this conclusion?

Deir Yassin Remembered campaigned for the release from prison and the exoneration of Ernst Zundel, a German neo-Nazi who was jailed in Canada for publishing literature "likely to incite hatred against an identifiable group," and who was sentenced to five years imprisonment in his native Germany for "inciting racial hatred." During his German trial, Zundel's lawyer signed court motions with the words "Heil Hitler." In addition to founding a press that published neo-Nazi materials, Zundel co-authored a book *The Hitler We Loved and Why*, published by White Power Publications. "It was never Hitler's Germany. It shall always be Germany's Hitler, the man loved by his people," the book explains and concludes with the words: "Today [Hitler's] spirit soars beyond the shores of the White Man's home in

continued on page 2

Dinner with the Family helps raise funds for crucial community services

Laurie Cohen, special to the WJN

Eating a meal together can be a place of joy, celebration and friendship. Dinner with the Family, a weekend fundraiser sponsored by Jewish Family Services, celebrates distinctive menus and the community of diverse families. "There is such a nice variety of meals for

Dinner with the Family, 2008

people to choose from, with many different menus," said Laurie Barnett, co-chair of the Dinner with the Family committee. "People in the community have come together to help raise much needed funds for JFS."

Eating together is one of the oldest and most fundamentally unifying of human experiences. It speaks to the mission of JFS, creating solutions, promoting dignity and inspiring humanity. Dinner with the Family will be held the weekend of April 21–23 at over 28 locations throughout Washtenaw County. Hosts design a meal either at their home or restaurant and people come choose where they would like to attend. When guests purchase tickets, they indicate their choice as to which meal(s) they'd like to attend, and JFS staff assigns them. On the day of the meal, a JFS staff person will join each family in their home to assist with delivering information about JFS' services during the meal.

According to Anya Abramson, executive director of JFS, "We are entering uncertain times. JFS is working hard to continue providing crucial community services direct and supportive social services. This event raises funds to help our most vulnerable members. JFS is about connecting with families and responding to community needs."

Tickets are $100 per meal. To purchase tickets, go online at www.jfsannarbor.org/dwtf or contact Laurie Cohen, development director, at (734) 769-0209. ■

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Special Sunday Brunch - 11:00- 3

Hate Group, continued from page 1

Europe. Wherever we are, he is with us. WE LOVE YOU, ADOLF HITLER."

To express their apparent solidarity and admiration for Zundel, in 2006 Henry Herskovitz, a member of the board of advisors and directors of Deir Yassin Remembered, together with Daniel McGowan, executive director of Deir Yassin Remembered, visited Zundel in Mannheim Prison in Germany. Recalled Herskovitz on the Deir Yassin Remembered website with evident emotion, "I share with Dan the warm feelings felt at the end of the hour visit. Ernst Zundel… did not merely shake hands with me; he held mine in his. Eight years later the memory remains strong."

Henry Herskovitz

In 2014 Herskovitz, a leader of the Ann Arbor picket, posted a picture of himself greeting Holocaust survivors at a memorial ceremony organized for their murdered families at the Holocaust Memorial Center in Farmington Hills, Michigan. Herskovitz welcomed them with a sign reading "Free Ernst Zundel."

Herskovitz' associate McGowan wrote the foreword to a book of Holocaust denial, *Resistance Is Obligatory*, by Germar Rudolf, another Holocaust denier sentenced to jail in his native Germany for inciting racial hatred. Rudolf's book was published by the Barnes Review, described by the SPLC as "one of the most virulent anti-Semitic organizations around."

On his radio program and website David Duke, the Louisiana anti-Semite, white supremacist, and former Grand Wizard of the Knights of the Ku Klux Klan, interviewed another director of Deir Yassin Remembered, the self-described Holocaust denier Paul Eisen. Said Eisen to Duke on the air, "I never heard you, David, say anything that I didn't think was true." And Duke 's view of Eisen: "an incredibly insightful and thoughtful presentation."

Herskovitz appears periodically at the Ann Arbor City Council to explain why the Holocaust is a fraud. He, McGowan, and Eisen founded an organization "Jews for Justice for Germans," which calls for an end to German reparations to Jews, Jewish reparations to Germany to atone for the suffering inflicted on that country, and the repeal of all Holocaust denial laws. Unsurprisingly, Holocaust denial is a recurrent, indeed central, theme on the Deir Yassin Remembered website. In late 2016 supporters of the organization picketed the Michigan Theater to protest the showing of the film *Denial*, which narrates how an English Holocaust denier was humiliated in court.

On the Deir Yassin Remembered website, in sponsored talks in Ann Arbor, and in person outside the synagogue during their weekly picket, activists promote an array of anti-Semitic conspiracy theories: Jews built gas ovens in the death camps after World War Two to frame the Germans. Jews created and now control ISIS. Jews, more specifically Israelis, directed the 9/11 attacks on the Twin Trade Towers in New York City. Israel also has organized the recent terrorist attacks in Europe and America, including attacks on Jewish institutions. (The lattera were "false flag" operations designed to throw off suspicion from the real perpetrators.)

The business/personal identification card of a well-known picket leader carried the logo: "Challenging Jewish Power since 2003." According to a report in the *Washtenaw Jewish News*, while standing outside Beth Israel in 2012 that same individual summarized his political views in these exact words: "I hate Jews. Whatever happened to them in World War Two they brought on themselves. They deserved everything they got."

These, then, are the materials from which the SPLC constructed its case against Deir Yassin Remembered. In the same Michigan Radio program of February 28 in which Mark Potok of the SPLC was quoted, Herskovitz sought to frame the issue in terms of free speech. "I feel very fortunate to live in America, where free speech is protected. If I were in Germany or France, I'd be in jail just for speaking my mind. That's not right to me." He did not address the central substantive issue of Nazi sympathy and anti-Semitism.

The Southern Poverty Law Center gained national attention in 1987 by destroying in court and bankrupting the United Klans of America, with chapters in 31 states, whose members had lynched an African-American teenager and bombed Birmingham's 16th Street Baptist Church, killing four African-American children. Since then the SPLC has continued to win recognition for its "teaching tolerance" programs in schools, its vigorous legal defense of African Americans and other minorities, its tracking of hate groups, and its opposition to President Trump's immigration bans.

According to the SPLC's tally, the current number of hate groups in this country, 917, although lower than in 2011, is over twice as large as in 1999. Much of the recent increase, and the accompanying spate of anti-Semitic incidents, the SPLC attributes to the divisive atmosphere accompanying Donald Trump's presidential campaign. Although as early as 2015 Deir Yassin Remembered sought to place ads reading "America First. Not Israel," one notes the congruence between their message and Donald Trump's "America First" slogan.

So far as is known, the picket of Beth Israel by Deir Yassin Remembered is the only sustained action targeting a Jewish house of worship anywhere in the United States. The picket has been condemned by members of the Palestinian-American community, by a great number of local clergymen of all faiths, by the mayor of Ann Arbor, the city council, the Interfaith Council for Peace and Justice, and *The Ann Arbor News*. On learning of Deir Yassin's anti-Semitic views, *The Ann Arbor Observer* and several billboard companies have refused to accept ads from the group.

To avoid incidents, Beth Israel Congregation strongly discourages people from engaging with the demonstrators physically or verbally in any fashion.

For documentation of this report and further information, see the following:

- www.splcenter.org -- go to Hate-Map (then search All Groups, Holocaust Denial) and Hate Watch
- Intelligence Report: The Year in Hate and Extremism, SPLC, Spring 2017, issue 162
- Michigan Radio logged broadcast of Feb. 28, 2017
- *The Hitler We Loved and Why*, Christof Friedrich (pen-name for Ernst Zundel) and Eric Thomson (Reedy, W. Va.: White Power Publications; rpt., York, SC: Liberty Bell Publications, 2004)
- David Duke.com and "The David Duke Show 5/30/20144 -You Tube"
- blog.deiryassin.org, including Archives
- Laurence Leamer, *The Lynching: The Epic Courtroom Battle That Brought Down the Klan* (New York, NY: Harper Collins, 2016)
- Wikipedia entries for Ernst Zundel, Germar Rudolf, Paul Eisen, David Duke, Barnes Review, Southern Poverty Law Center ■

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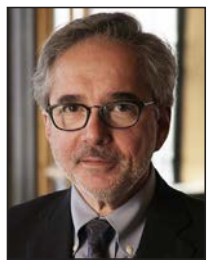
Jewish Film Festival to host Elliot Wilhelm

Karen Freedland, special to the WJN

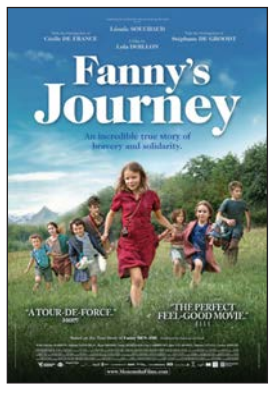
The sixteenth annual Ann Arbor Jewish Film Festival, presented by the Jewish Community Center of Greater Ann Arbor, will begin on May 4, at 7 p.m. with *Confessions of a Jewish Film Lover,* a presentation by Elliot Wilhelm, director of the Detroit Film Theatre Series at the Detroit Institute of Arts since 1973 and curator of film at the DIA since 1984. He has also hosted the weekly Detroit Public Television program *Film Festival* since 1995. Wilhelm has been informally known for more than 40 years as the "Detroit movie guy."

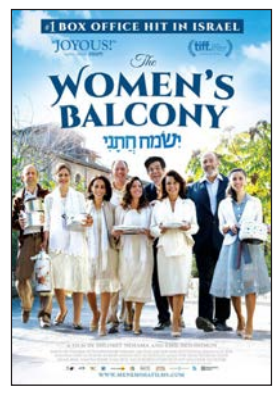
Wilhelm will talk about his own experience and talk about an experience he had in Ann Arbor many years ago that inspired him to spend the better part of his life exhibiting films. At age 11 or 12, his best friend's father took them to a movie one Saturday evening at the Ann Arbor Cinema Guild. That film was *Duck Soup*, which ignited a lifelong love affair with the Marx brothers, as well as with the experience of seeing a movie in a packed auditorium full of enthusiastic, alert, and responsive moviegoers. Wilhelm will also speak about his own history with film as a Jew, and highlight the McCarthy era and its impact on "Jewish Hollywood" and beyond. The presentation will cost $10 per person and include refreshments and dessert.



Elliot Wilhelm

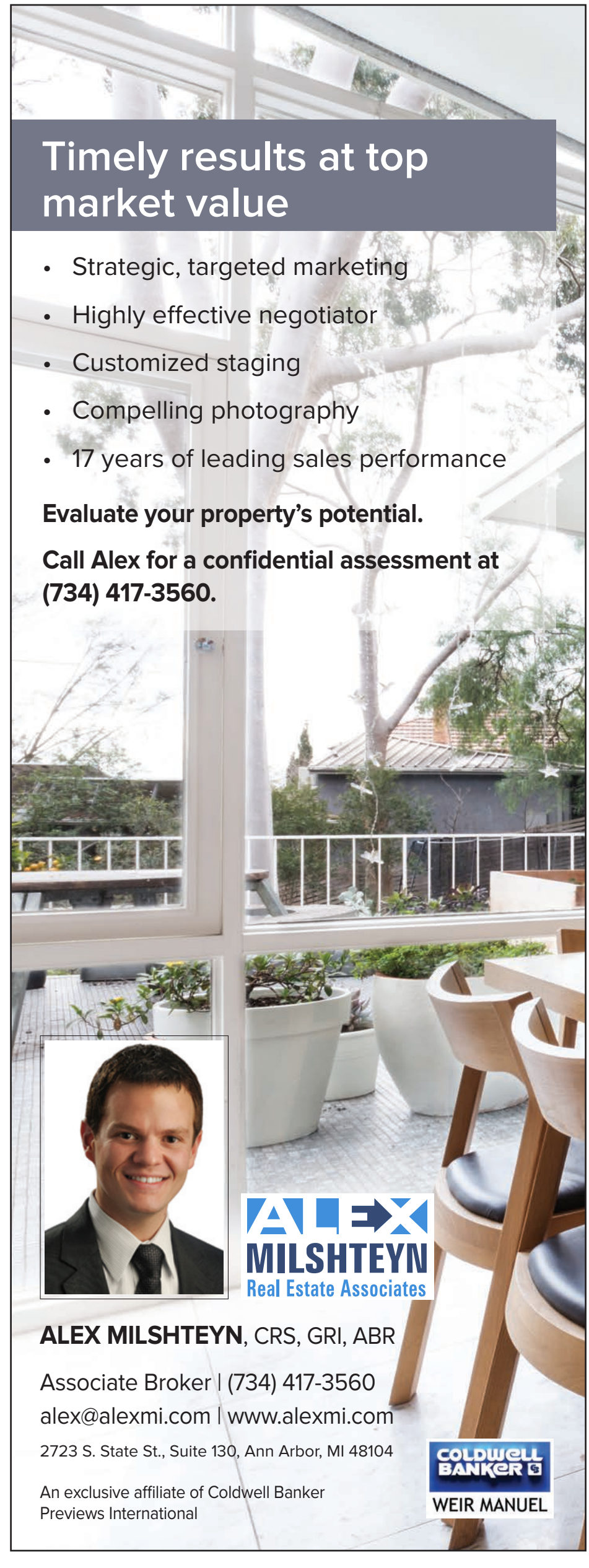
The Festival will officially open Sunday, May 7, and continue through Thursday, May 11. Sunday opening events will be held at Rackham auditorium and will include two screenings of the award winning film *Fanny's Journey* at 3:30 p.m. and 6:45 p.m., with a dinner for festival sponsors between screening times. The festival will continue for the additional days at the Michigan Theater with different films screened each day at 2 p.m., 5 p.m., and 8 p.m. Of particular note and new for this year's festival is a program of five short films for the 5 p.m. screening on Thursday, May 11, which will include a mix of comedies, dramas, and documentaries. The festival will close with the Israeli box office smash-hit dramedy *The Women's Balcony,* which chronicles a mishap at a bar mitzvah that leads to a battle of the sexes in a once close-knit Sephardic orthodox community.





Films for the festival are chosen by a volunteer committee. Karen Freedland, director of Jewish cultural arts at the JCC, notes that, "These folks give a great deal of their time to seek out, screen, and review many, many films before the final selections are made. I'm so grateful to everyone who serves on the committee and makes this such a wonderful experience for everyone who comes to see the films." In addition, Freedland notes that, "The festival would really not be possible without the generosity of so many in the community. I am always humbled by all our sponsors who love Jewish film and want to be sure we can share them with the community. I'm particularly grateful to Chuck and Rita Gelman who have been huge supporters of the festival. Their support is critical to making the festival happen and we are so thrilled that they understand how important it is."

Ticket prices remain unchanged from previous years at $10 per ticket, and can be purchased in advance or before each film screening. Those interested in supporting the festival by becoming sponsors can make donations online or by contacting Karen Freedland, director of Jewish cultural arts at the JCC. Sponsors at $180 and above receive festival passes that provide complimentary access to all films, as well as special sponsor events and Wilhelm's lecture at no additional charge. The complete festival schedule and to make a donation or register for the Wilhelm event, visit film.jccannarbor.org or contact Freedland at karenfreedland@jccannarbor.org or (734) 971-0990. ■



Hadassah offers a fun taste of tournament maj

Maxine Solvay, special to the WJN

Don't be frightened... this is not your usual mahj tournament" says Pat Soskolne, event coordinator. "We're mixing it up, relaxing the rules, and eliminating all the pressure."

In an exciting move, Ann Arbor Hadassah is offering the community a fun peek behind the closed doors of a Mahj tournament. Since 1986 when the American Mah Jongg League standardized official rules for mah jongg tournaments; tournaments have been popping up around the country.

A tournament can be of any length, from an afternoon to a weekend to a 10-day cruise. Large tournaments for 150–500 players can be found in Las Vegas and Atlantic City. Smaller tournaments, run by many different organizations or private individuals, can be fundraisers and some are private word-of-mouth games in a community room or clubhouse. But they generally all follow the same rules and play is more structured than at-home play.

Hadassah Ann Arbor's Mahj Mixer blends the relaxed atmosphere of at-home play with the chance to socialize with other mahj lovers. The focus will be on fun. Players will be assigned to tables of four and a few games will be played. At timed intervals throughout the evening, players will rotate tables giving one a chance to meet and play with many different people. The strict formal rules of a tournament will be relaxed and fun rules and prizes will keep the games lively and inviting.

l to r: Maxine Solvay, Gail Sugar, Hillary Murt, Sue Adler

People new to the game will be partnered with an experienced player and can observe how the game is played. The mixer will be run on a points system. Refreshments, a cookbook exchange, silent auction, and door prizes will also be part of the evening.

The Mahj Mixer will be held on Wednesday evening, April 26, at the Ann Arbor Jewish Community Center of Greater Ann Arbor. Registration will start at 6:45 p.m. Play will begin at 7:30 p.m. sharp. Registration received by April 19 is $10. Registration at the door is $15. Space is limited to 40 players. Early registration is strongly recommended. Contact Pat Soskolne at patsosk@gmail.com, or (734) 645-4695 for more information and a registration form. Registration forms are also available at the JCC.

Hadassah is the largest Jewish women's organization in the United States with 330,000 members, associates, and supporters across the country. Hadassah's policy efforts support Israel's security, a future of peace in the Middle East, and stronger US-Israel relations. Hadassah also advocates for the rights of Jewish people around the world and promotes the centrality of Israel in Jewish life, in order to foster partnerships between Israel, Hadassah, and the American Jewish community. For more information, visit www.hadassah.org. ■

Thursday Lunch and Learns @ the J

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor offers a weekly Lunch and Learn at 1 p.m. every Thursday that provides guests with opportunities to hear from local non-profit organizations, find out about upcoming events in the area, and engage in hands-on activities. 826Michigan will offer participants the chance to learn about what robots and writing have in common on April 13. Ayelet Shapiro, Jewish Federation of Greater Ann Arbor's outreach and program coordinator, and Max Glick, Federation's associate campaign director, will visit on April 20, to share stories from the Federation-sponsored teen exchange trip between Ann Arbor and Moshav Nahalal in Israel. On April 27, Marcia McCrary, president of the Genealogical Society of Washtenaw County, will discuss the resources needed to get involved in studying one's own family tree.

A light dairy lunch is served every Thursday at noon by reservation for $5 per person or $3 for those over 60, prepared by local chef Karan Balmer. Lunch is followed by presentations at 1 p.m. These presentations are offered free of charge and are open to the public. To learn more about Thursday Lunch and Learn or to RSVP for lunch, contact Rachael Hoffenblum, adult program coordinator, at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■

Community invited to JCLP 2017 graduation ceremony and celebration

Haley Schreier, special to WJN

The 2017 graduation for the University of Michigan School of Social Work's Jewish Communal Leadership Program (JCLP) will be held on Sunday, April 30, at 10 a.m. The program's sixth graduation ceremony will recognize seven graduating students, the largest cohort in JCLP history. During their two years in JCLP, the students were able to spend time with and become a part of the Ann Arbor Jewish community. Now, members of the community are warmly invited to join the students as they celebrate their graduation.

JCLP 2017 graduates (left to right): Sharon Alvandi, Haley Schreier, Avery Drongowski, Mariel Schwartz, Annie Shapiro, Lauren Rouff, and Melanie Rivkin

The ceremony will take place at the School of Social Work and will feature a keynote address by University of Michigan Hillel Executive Director Tilly Shames. With Michigan Hillel since 2008, Shames has spent a significant amount of time with all of the graduating JCLP students, providing educational opportunities, professional guidance, and personal support. She has also helped ensure that Hillel is a comfortable space for graduate students. Shames has a masters degree in International Affairs and a bachelor degree in Environmental Studies and Political Science. Prior to coming to Michigan Hillel, she worked at the Hillel of Greater Toronto as associate director and director of Israel Affairs.

Mariel Schwartz, a member of the 2017 graduating class said, "I am looking forward to maintaining my connection to Jewish community as I begin my social work career, and I am so grateful for the Jewish learning, connection, and support JCLP has provided." Lauren Rouff, another graduating student who will be spending the summer as the social worker at Tamarack Camps, shared, "I feel so fortunate to have had the JCLP space during my time in graduate school. It allowed me to explore my interests and how they can apply to my future career."

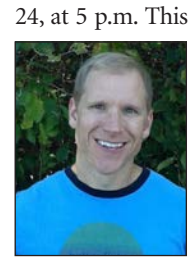
The 2017 JCLP graduation ceremony will be held at the Educational Conference Center (Room 1840) in U-M's School of Social Work Building, 1080 South University Avenue. Each graduate will share reflections on their time in JCLP. Brunch will be provided. RSVP to Paige Walker at vpwalker@umich.edu by Wednesday, April 26 to join in celebrating all of the graduates' accomplishments. ■

Get fit at the Wellness Expo

Tamara Lewis, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host its first ever Wellness Expo April 23–27 to help community members promote a healthy mind, body and spirit. The Wellness Expo will combine a wide range of fitness classes with health related activities and seminars presented by local mental health, fitness, nutrition, and other experts. Wellness Expo will offer participants the opportunity to try new fitness options, including Boot Camp with instructor Nina Doigan, who has previously taught dance and other fitness classes at the JCC, and CrossFit with Lauren Hoffman, a level three certified CrossFit instructor. In addition, the JCC's regular schedule of classes in Zumba, Callanetics, Yoga, Low Impact Exercise, and Israeli Dancing will be available for participants to try.

The Wellness Expo will present mental health and fitness experts providing a variety of services and presentations. Dr. Beth Pearson, licensed clinical psychologist with specializations in parent-child relationships, ADHD, anxiety, social delays, and more will present "Watch As I Grow" on Monday, April 24, at 5 p.m. This lecture will explore healthy development for 0–5 year olds, and identify red flags that may indicate developmental problems, as well as offer ideas for how to stimulate your child's development, and how to get help if needed.



Mark Thiesmeyer

Mark Thiesmeyer, owner of Better Living Fitness and holder of a masters degree from the University of Michigan in kinesiology and nutrition will present "Nutrition and Memory" on Tuesday, April 25, at 2 p.m. Erin Hunter, Ph.D., will present "Helping Kids Work Through Emotions" on Wednesday, April 26, at 5 p.m. Dr. Hunter is a licensed clinical psychologist with expertise in a variety of evidence-based psychotherapies for children, adolescents, and families, including parent management training and cognitive behavioral therapy with a particular interest in working with pre-teens, teenagers, and their families as well as with LGBTQ youth. That same evening from 5:30–6:30 p.m. Better Living Fitness staff will be available for muscle testing.

Erin Hunter, Ph.D.

Jewish Community Centers around the country offer fitness classes as part of their core missions. The Ann Arbor JCC has offered many fitness classes, health screenings, and mental health presentations, however, according to Executive Director David Stone, "despite the number of wellness options we offer the community doesn't really seem to know about this important service that the J provides to our members and guests. The Wellness Expo is a way to help the community find out about the tons of options we have and try them out." Tamara Lewis, who coordinates the fitness classes, has spearheaded this event because, she said, "It is important that we stop overlooking our health and start thinking about our futures. This is an opportunity to help people start on a path of healthier living by hosting a week dedicated to fitness and wellness opportunities."

Participants who want to try out several offerings are encouraged to purchase a "Pass to Wellness" for the cost of $15, or $10 for current JCC members, which will grant unlimited access to all fitness classes. Participants can also reserve and pay for only those classes they wish to try separately. For more information, the full schedule, or to register, visit jccannarbor.org, or contact Tamara Lewis, community programs and wellness office manager, at (734) 971-0990 or tamaralewis@jccannarbor.org. ■

J Camp Raanana

Register today online at *camp.jccannarbor.org*

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Jewish Community Center of Greater Ann Arbor

Celebrate ISRAEL 2017

Sunday, May 21, 2017
11 am – 2 pm

ALL EVENTS HELD AT:
Jewish Community Center
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Join Us at the Movies – Commemorate Yom Haatzmaut

Hosted by Jewish Federation of Greater Ann Arbor

Monday, May 1 • 7:30-9:00 pm

Featuring comedic film, *Atomic Falafel* – Kosher popcorn and snacks will be available for purchase.

RSVP to jewishannarbor.org/CI2017movie or Cindy Adams at cindy@jewishannarbor.org or at 734-677-0100 ext 245 (PLEASE NOTE: this movie is best suited for adults).

RAIN or SHINE! Celebrate Israel Family Festival

Sponsored by Jewish Federation of Greater Ann Arbor & Jewish Community Center of Greater Ann Arbor

Sunday, May 21 • 11:00 am-2:00 pm

Petting Zoo • Mini Obstacle Course
Live Music • Kid's Arts & Crafts
Nahalal Booth • Israeli Dancing • Krav Maga

$10/Household or $5/Individual

RSVP to www.jewishannarbor.org/CI2017 or Cindy Adams at 734-677-0100 ext 245

Temple Beth Emeth's library achieves accreditation

Merrily Hart, special to the WJN

Come visit Temple Beth Emeth's gem of a library, hidden at the bottom of the steps at the temple's lowest level. The Association of Jewish Libraries (AJL) has awarded accreditation to the temple's library and the certificate will be presented at the AJL conference in New York in June. This is a great achievement for a synagogue library.

Established in January 1966, the Association of Jewish Libraries is an international professional organization that fosters access to information and research in all forms of media relating to all things Jewish. The Association promotes Jewish literacy and scholarship and provides a community for peer support and professional development.

The TBE library is small, but its well-organized space is packed with over 6,000 volumes covering history, philosophy, fiction, Judaica reference, cookbooks, biographies, videos, and children's books. The library also has an e-book lending program with five Kindles loaded with over 100 books.

The collection is totally searchable through its online catalog, accessible anywhere from the temple's website or from the link: http://tbe.hl.scoolaid.net/bin/home.

Clare Kinberg, librarian since 2012, works at the library only 15 hours a week, but has used her talents to maintain an up-to-date collection and develop exciting programs, including readings by local authors and special events with writers in town as guests at the University of Michigan.

In the fall, she lured Amelia Saltsman, author of the popular 2016 book, *The Seasonal Jewish Cookbook* for a "Taste and Learn," a pre-High Holiday cooking session. Later in the autumn a popular four-session workshop, led by Kinberg and local authors, focused on reading and writing memoirs. On April 23, prize-winning local author Ann S. Epstein will read from her new novel, *On the Shore*.

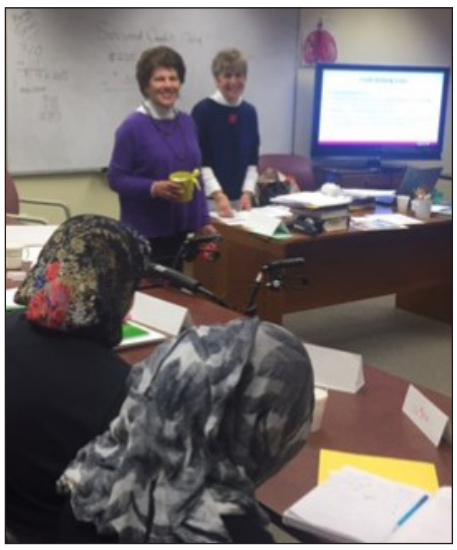
The library works in conjunction with the TBE Religious School to foster the development of Jewish values and encourages personal and family observance of Jewish rituals and celebrations. Terri Ginsberg, TBE's longtime director of education, says, "Clare has elevated the level of our library and her diverse programming has increased the number of congregants and Ann Arborites who visit the library." Everyone in the area is welcome to borrow books and attend events.

Kinberg was the founding editor and manager of *Bridges: A Jewish Feminist Journal* from 1990 to 2011 and received her library degree from Wayne State University. She is also the director of the Beit Sefer of the Ann Arbor Reconstructionist Congregation. ■

Financial awareness part of JFS' programs

Laurie Cohen, special to the WJN

Making thoughtful and informed decisions about your finances is more important than ever. In an ever-changing economic environment, financial literacy includes a knowledge base that is basic to individual and family stability. Jewish Family Services of Washtenaw County has started four new pilot courses to help our clients become financially secure. These include financial literacy, individual development account classes, mentorship and Healthy Food Matters!



JFS volunteer board members, Margie Checkoway and Susan Fisher teach financial literacy

Classes are taught by JFS volunteers. "I am a lifelong educator," said Margie Checkoway, long-time board member and teacher. "There is a great need for acculturation for refugees and immigrants to the country. Financial literacy is a foundational area for them to understand so they can become more financially secure with their families to have more success."

Financial literacy is key to self-sufficiency, whether you have lived here all your life or are a recent arrival to America. The curriculum is delivered in a series of workshops over four weeks covering budgeting, credit, financial institutions, taxes, and financial goal setting!

"We are grateful to Bank of Ann Arbor for partnering with JFS to open savings accounts for participants. A major component of this program is to teach participants about financial literacy, banking, budgeting, and specific training to reach their goal," said Hugh Goodman, IDA program manager. The second new opportunity for clients is the Individual Development Account (IDA) program. JFS received a Federal grant for the next three years to help 159 refugees strive toward financially stability. The program helps participants become more self-sufficient through promoting saving habits by matching, dollar for dollar, their savings to reach a specific goal. The funds can be used toward a certification or education; to start or improve a business; or to purchase a vehicle needed for education or work.

The Mentorship Program is another fantastic way JFS is able to help clients. Local professionals volunteer to meet with clients that have a background in their field of expertise. Many of our clients come to the United States with extensive experience, skills and education. The mentor helps the client navigate the industry and advise them on how to succeed in their field in the United States.

Finally, JFS has partnered with the MSU Extension to offer clients a free workshop on Healthy Food Matters! This is an eight week course to gain skills and knowledge in nutrition education; ServSafe, and Cottage Food Law training. In the end, participants will be able to sell their home-based food products at farmer's markets or directly to consumers.

These new and innovative efforts are examples of programs that Jewish Family Services of Washtenaw County continues to offer to help clients and better serve our community. Additional financial literacy classes to others in the community may be offered. If interested, contact Hugh Goodman at (734) 769-0906. ■

JFS to host volunteer appreciation breakfast

Sarah Hong, special to the WJN

April is National Volunteer Month and JFS will once again celebrate its priceless volunteers. The annual JFS Volunteer Appreciation Breakfast will be held Friday, April 28, from 8–9:30 am. This year the breakfast will be held at the United Way, 2305 Platt Road. There will be a delicious assortment of breakfast foods generously donated by many vendors in the community. The breakfast program will include live music, updates from JFS, networking, and more!

"We value all of our volunteers. In recent months, we have run into a wonderful 'problem' as we actually have a surplus of volunteers interested in our Welcome Wagon initiative," said Sarah Hong, director of programs and outreach at JFS. "Last year, JFS teamed up with several local congregations and non-secular organizations in an interfaith, grassroots effort to welcome refugees to Washtenaw County. Volunteers from congregations and community groups offered to take on numerous volunteer responsibilities involved in resettling refugees in Washtenaw County. We call these volunteers the 'Welcome Wagon.'"

In these uncertain times for refugee resettlement, JFS is regrouping to design meaningful volunteer opportunities not only serving the approximately 300 refugees it resettled in the past year and a half, but also revisiting roles for the broader community. "People may not realize that there are many ways to volunteer at JFS beyond refugee resettlement. Volunteers can serve as Friendly Visitors to isolated older adults, accompany older adults to medical appointments as part of the PiCC program, drive for our Transportation services, assist in our Specialty Food Pantry and more," added Hong.

If you are a JFS volunteer looking to connect with your peers at the April 28 breakfast, contact JFS at volunteer@jfsannarbor.org to RSVP. If you are a business interested in donating funds or in-kind resources to support the breakfast, also email JFS as above. ■

From Tragedy to Comedy: The Origins of Jewish Comedy in America

Barbara Banet, special to the WJN

On February 22, Ann Arbor resident and Jewish community member Larry Kuperman gave a presentation entitled "From Tragedy to Comedy: The Origins of Jewish Comedy in America." Co-sponsored by the Jewish Cultural Society and the Jewish Community Center of Greater Ann Arbor, the presentation was attended by approximately 60 community members.

A frequent presenter at the JCC, Kuperman is known for the depth of his research. He shared stories about how Sophie Tucker's career was changed when she lost her make-up kit; how a runaway mule was responsible for the Marx Brothers becoming comedians; and how Lenny Bruce and Woody Allen differed greatly in how they prepared for performances.

"The influence of Jewish American comedians such as Mel Brooks, Jerry Seinfeld and Jon Stewart cannot be overstated," Kuperman said. "Over 80 percent of the professional comedians in America today are Jewish or have Jewish roots. The influence of Jewish comedians has been so great that to a very real degree American comedy is Jewish comedy." . ■

The fifth seder question

By Rabbi Robert Dobrusin

We all are accustomed to referring to the four questions of the Pesach seder. However, from a historical perspective, one of the questions we ask is actually, the fifth question.

Rabbi Robert Dobrusin

The tradition of the four questions dates back to the Mishna, the first post-Biblical code of Jewish law. The Mishna lists four ways in which "this night is different from all other nights." The first two would be very familiar with us, noting the eating of matzah and *maror* in the exact language we use today.

However, it is there that the text of the Mishna takes a dramatic turn.

The Mishna lists a third question concerning the meat served at the seder. "On all other nights, we eat meat that is cooked in various different ways: roasted, stewed or boiled. Tonight we eat only roasted meat."

This question referred to the eating of the Pesach sacrifice during the seder, which according to the Torah had to be roasted. Since the time of the destruction of the Temple and the cessation of sacrifices, that question has fallen out of seder tradition as it no longer applies.

The fourth question of the Mishna regards "dipping" as does our third question. There is a slight change in language, but the subject and the main content of the question is the same.

And here the section of the Mishna ends.

At some point in history, long after the third question dropped out of the seder, a different fourth question was added: "On all other nights we eat either sitting or reclining, tonight we eat while reclining."

In all likelihood, this question developed as the tradition of reclining during a traditional meal began to change. We know that the Greeks reclined during their symposia and that to one extent or another, the earliest seder reflected some of the Greek tradition. But, over time, the sight of people reclining at a meal became less common and became a point of curiosity for the children at the meal. Thus, the question became part of the Haggadah.

Most commentaries relate the idea of reclining at the seder to the sense of freedom that Pesach brings to us. We recline because we are unafraid. We are no longer slaves. We are free to relax and therefore to recline. It is customary to sit at the seder with a pillow and to recline especially while drinking the four cups of wine and eating the symbolic foods.

But, it is possible that there is another meaning to this question.

Some commentators have pointed out that the Hebrew word for "reclining," *misubin,* could be construed as coming from the same root as the word *misaviv* which means "around." This commentary reflects the idea of the real intent of the seder.

"On all other nights, we sit around the table in any configuration, tonight, we sit in a circle."

A circle is defined as the set of points equidistant from another point. If we imagine the Seder plate as the center point, each individual at a seder should be sitting the same distance from that center point so that each feels an equal part of the proceedings of the seder. This is another reflection of what it means to be free: that all are equal in the eyes of the community.

So, as you plan your seders this year, think about how you configure the tables. Not everyone can have a circular table but you can take certain steps to see that people are at least symbolically closer to the seder plate. Set up the table or tables so that everyone is part of the "action."

And, whatever you do, do not relegate the children to some place at the end of the table or, God forbid, in another room. If anyone should be at the center of the table, it is the children. They are the ones who ask the questions. They are the ones who deserve to hear the answers most clearly and to engage most directly in the educational experience of the seder.

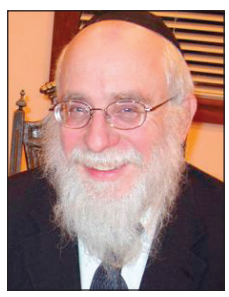
At the seder, we sit in a circle, literal or otherwise. We sit equal to each other, each of the same importance in the eyes of our tradition, each deserving of respect and inclusion.

In this way, Pesach should not be different from the other nights—and days—of the year. ■

The mitzvah of matzah

By Rabbi Aharon Goldstein

Passover is on the horizon. God willing, Monday night April 10, we will celebrate the holiday of Passover (Pesach). After nightfall, after 9 p.m., we will have the first seder. On Tuesday the 11, also after 9 p.m., we will have the second seder. The reason the evening is emphasized is that the mitzvah is to eat matzoh in the evening. As the Torah states in Exodus chapter 12, verse 18, " In the evening you shall eat matzoh."



Rabbi Aharon Goldstein

A unique aspect of Pesach is that eating matzoh is a mitzvah. Pesach is the only holiday in which eating a particular food is the requirement for performing a Mitzvah. True, when it comes to Shabbat and holidays, eating is a mitzvah. Actually, on Shabbat there is an obligation for one to have pleasure through eating and drinking. On holidays, there is an obligation to be happy through eating and drinking. But these can't be compared to the mitzvah of eating matzoh on Pesach. On Shabbat and holidays the act of eating a particular food is not a mitzvah, but rather the joy and happiness gained through the eating of food is the mitzvah. On Pesach however, eating matzoh is the mitzvah. According to the Zohar, the seminal book of Jewish mysticism, another thing that is unique about eating matzah at night during the seder is that the matzoh is regarded as the "food of faith" and a person actually fortifies and embellishes their faith in God. Just as food generally gives nourishment to the body, eating matzoh not only gives physical nourishment, but spiritual nourishment to our soul. So by eating matzoh on Pesach, at night, particularly on the first night, one's faith in God is strengthened. How does that happen? When our mouth is chewing matzoh, it is a physical activity. Then we swallow it and it becomes a part of our physical body. How does this strengthen our faith in God? What is the connection between this particular food and faith?

The rabbis respond to this question with an analogy. A child doesn't know how to call out to their parents until they start eating grain. This means that on a physical level, when a baby is born its prime source of nourishment is through nursing. They aren't consuming anything except what they are nursing. At that point the infant is not yet developed to recognize that they have parents. When they begin eating grain it signals a level of developmental maturity that allows them to realize that they can call out to their parents for their needs. This recognition is not only a physical one. It's the development of the intellect to recognize the availability of the parents. This comes about as a result of eating grain.

So here we see that a person can mature, grow and enhance their spiritual well-being by physically eating food such as grains. Similarly for all Jewish people, we can enhance our appreciation of, and faith in, God by eating a physical matzoh on the night of Pesach.

Furthermore, just as an infant doesn't immediately begin calling out to their parents when they first eat grain, it only creates a potential that needs to be developed. And, for sure, the child does not yet intellectually appreciate how completely dependent they are on their parents. Nevertheless, the Rabbis say that eating grain creates the potential that one day this infant will call out to its parents as well as to one day appreciate the essentially important role the parents play in their life.

We can say the same thing about eating the matzoh on Pesach. The Zohar tells us that it strengthens our faith in God. True, at the moment we eat the matzoh, we don't feel our faith in God being strengthened. Neither do we fully understand the essence of having faith in God, but we are told by our sages that through eating this matzoh our faith in God will be strengthened.

Hopefully through this simple faithful act of eating matzoh—even though we don't yet fully understand and recognize the faith that we have in God—we will enhance the inner strength that we have in our connection to God, and eventually it will develop into fruition and manifest in good deeds and service to God.

So this is what is unique about eating matzoh on Pesach—as opposed to eating on Shabbat and Holidays. It is a mitzvah to eat on those days as well, but it doesn't have an effect on the entire body and soul of the person. It doesn't elevate the spiritual aspect in the same way as matzoh on Pesach. Since eating this particular food on this particular day strengthens a Jew's faith in God—faith being central to our commitment to God which is a general mitzvah in itself, results in an uplifting experience for the person.

This is what is so special about faith. Faith is truth. It is believeing in the truth of God. Truth permeates through and through a person inspiring all aspects of their life. Therefore, nothing can get in the way to block this faith. This is why it is so special to eat matzoh on Pesach.

Shmura (guarded) matzoh is matzoh that has had extra supervision to make sure that there is absolutely no contact with leaven. And even better than that, there is handmade matzoh that is even more supervised and carefully handled. All of this extra effort helps us to have a purer and more direct faith in God.

If you need or want some of this extra-supervised matzoh, we have it available and would be happy to share some with you. Have a happy and kosher Pesach! ■

Temple Beth Emeth events in April

SooJi Minn, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service

Fridays, April 7, 14 and 21, 5:45 p.m., TBE Sanctuary

Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut, 5:45 p.m. Dinner for Tot Shabbat, 6:15 p.m. Shira Service, 6:45 p.m.

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Shabbat B'Yachad/Shabbat Together for 1–5 grades

Fridays, April 7, 14 and 21, 5:45 p.m.

TBE's new series of interactive events for children in first through fifth grades that will take place parallel to Tot Shabbat. Rotating activities will include Shabbat themed singing, crafts, yoga, and an age-specific service lead by Rabbi Josh. Sponsored by the Year of Torah Fund.

Shabbat Achat–One Shabbat

Friday, April, 28, TBE Sanctuary, 6:30 p.m. Dinner for Shabbat Achat, 6 p.m.

Don't miss out Shabbat Achat service for the entire community! All ages – come one come all for One Shabbat led by Rabbi Whinston and Cantor Hayut. We will hold Shabbat Achat on the fourth Friday of each month. Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately preceding the new service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. Note the 6:30 p.m. start time for services on Shabbat Achat.

Shalom Gever–Jewish Karate

Tuesdays, April 4, 18 and 25 at 4p.m.

Fridays, April 7, 14, 21 and 28 at 4 p.m.

Register Today! Health–Healing and Self-Defense

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and adults. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 19 years. Contact the Temple Beth Emeth office at (734) 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Shabbat Torah Study

Saturdays, April 1, 8, 15, 22 and 29 Adult Lounge, 8:50 a.m.

Join Rabbi Whinston for text study and discussion of the week's Torah Portion.

Chapel Service

Saturday, April 1, 8 and 15, TBE Chapel, 10 a.m.

Join Rabbi Whinston and Cantor Hayut for a short Shabbat morning service in the TBE Chapel.

Jewish Mindfulness Meditation Sit

Thursdays, April 6, 13, 20 and 27, 1:30 p.m., TBE Chapel.

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. SooJi Min is TBE's executive director. She completed a 16-month mindfulness teacher-training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Judy Freedman has been practicing meditation for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. Quyen Epstein-Ngo is a therapist who holds a joint doctoral degree in Clinical Psychology and Women's Studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality. Contact SooJi Min with questions, (734) 665-4744.

Men's Torah Study

Monday, April 24, 7:30 p.m.

A men's Torah discussion group will be led monthly by Rabbi Whinston on the 4th Monday. This year the group is taking a closer look at the Talmud. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Woman's Torah Study

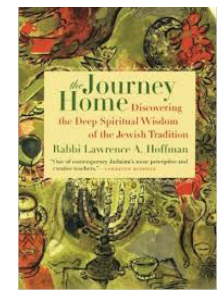
Mondays, April 24, 7p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Spirituality Book Club 2016-17

Tuesday, April 18, 7:30 p.m.
Thursday, April 20, 12:30 p.m.
Led by Annie Rose, TBE's cantor emerita.

Join us for the new season of TBE's Spirituality Book Club!



This year they will be reading three books over the course of nine months. Please feel free to come to our Tuesday night sessions or our Thursday afternoon sessions. Registration is not required, but it is helpful to our planning to know how many people may come: cantorannie@gmail.com

The discussion for April will be a continuation of *The Journey Home: Discovering the Deep Spiritual Wisdom of Jewish Tradition*, by Lawrence Hoffman.

Baby Shabbat Play Group

Saturday, April 22 10:45 a.m.

Noreen De Young, former director of JCC early childhood Center, will be introducing Jewish stories and songs at the beginning of all sessions! Shabbat Baby Group will be a great place for parents to meet and get to know one another. Sponsored by the Year of Torah Fund.

WTBE Fiber Arts Group

Thursdays, April 13 and 27, 7–9 p.m.

Anyone interested in Fiber Arts: knitting, crocheting, and crafts are welcome. Meet new people and have fun with the Women of TBE! This group will be contributing to the Israeli Peace quilt. Join us! (All materials for the project provided by WTBE.) Contact Bobbi Heilveil for details at (734) 276-5741 or bobbiheilveil@gmail.com.

WTBE Historical Novel Reading Group

Monday, April 24, 12:30–2 p.m., TBE Library

The book club is sponsored by the Women of TBE. Contact Danielle Goldberg (dgoldberg@templebethemeth.org) for more information.

Weekly Yin Embodied Jewish Meditation

Tuesday, April 11, 18 and 25, 2:30–3:30 p.m., TBE Family Room next to Sanctuary
Thursday, April 20, 2:30–3:30 p.m., TBE Family Room next to Sanctuary

Yin yoga is a slow-paced style of yoga with postures, or *asanas*, that are held for long periods of time. Sessions are led by SooJi Min. Please bring a yoga mat, blanket, props if needed, water and wear comfortable clothing. Contact SooJi Min, sjmin@templebethemeth.org with questions.

Ann S. Epstein Reading

Sunday, April 23, 4 p.m., TBE Library.

Local prize-winning author Ann S. Epstein will read from her new novel *On the Shore*. Set in 1917-1925, *On the Shore* follows the upheaval in an immigrant Jewish family when a son lies about his name and age to fight in WWI. Ann Epstein is the winner of the 2017 Walter Sullivan Prize for Rising Talent. Her character-driven work is historical and contemporary, empathic and humorous, lyrical and quirky. In addition to her creative writing, she has a PhD in developmental psychology and has published many books on child development and early education.

TBE Second Night Seder

Tuesday, April 11, 6 p.m., TBE Social Hall

Led by Rabbi Whinston and Cantor Hayut. Feast on your favorite Passover foods. New vegetarian only menu. Catered by Simply Scrumptious. Cost: $25 per adult (ages 1 and older), $15 per child (ages 4–12). Children ages 6 and under free if sharing a plate with an adult. Sign-up online and pay at www.templebethemeth.org.

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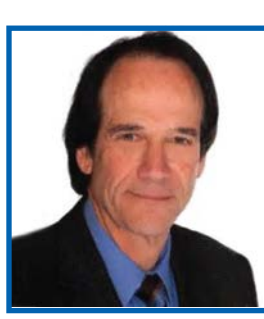
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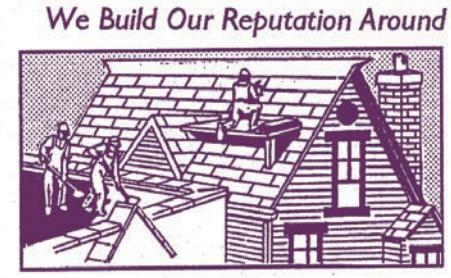
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Activities at Jewish Cultural Society

Barbara Banet, special to the WJN

Passover Second Night Seder

April 11, 6 p.m. at the JCC

The Jewish Cultural Society invites the entire community to come and enjoy its Second Night Seder. The secular progressive Haggadah that is used emphasizes the continuing need to work for freedom throughout the world. A vegetarian potluck follows. Participants are invited to bring a kosher-for-Passover, nut-free, vegetarian dish to share. The seder is free for JCS members. There is a suggested donation for nonmembers. Register online: www.jewishculturalsociety.org. For more information, email info@jewishculturalsociety.org or call (734) 975-9872.

Writing Memoirs and Family Stories

April 2, 10 a.m.-noon at the JCC

Anyone who has ever thought of writing stories about his or her life (or the life of an ancestor) is invited to join this class to get ideas about how to get started. Jan Price leads the monthly sessions, all of which are free and open to the public. Participants learn how to write about various topics and have a chance to share their stories with others. Register online: www.jewishculturalsociety.org.

Note: There is no First Friday Shabbat this month. ■

TBE continued from previous page

Women of Temple Beth Emeth Concert

Saturday, April 8, 7:30 p.m.

Martin Katz, piano; Nathaniel Pierce, cello and voice: a musical evening a unique blend of unforgettable music. $20/ticket, ages 12 and under free.

Brotherhood Men's Seder

Wednesday, April 5, 6–7:30 p.m., TBE Social Hall.

Join Brotherhood for their annual Passover Seder. Contact Bill Parkus at parkus@comcast.net if you have any questions. ■

This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

In the Mood for Matzah: a K-2 Family Program

April 2, 9:30–11 a.m.

Sara Goldshlack, Judy Musket, and Esther Jakar, all teachers at Beth Israel Congregation, present a fun morning of experiences designed to get parents and their children in kindergarten through second grade ready for Passover. This is open to the community. There is no charge, but an RSVP required. Contact the Beth Israel office, 665-9897 or office@bethisrael-aa.org.

Midrash in Hebrew

April 4 and 25, 6:30 p.m.

The Midrash in Hebrew class will continue for two more sessions in April. During this class, Rabbi Robert Dobrusin will focus on the Hebrew text but English translations will be available. The subject of the class will be midrashim on the Exodus from Egypt including many which appear in the traditional Haggadah. This will be a good opportunity to discuss these texts before Pesach. New participants are welcome to join the class at any time.

Siyyum Bechorot

Monday, April 10 (morning before first seder), 7 a.m.

Beth Israel offers a Shaharit service followed by a siyyum (conclusion of the study of a section of traditional text) on the morning before the first Passover Seder. The service and siyyum will be followed by a light breakfast. The meal following the study is considered to be a "seudat mitzvah," a meal celebrating the observance of a commandment. Such a meal takes precedence over the tradition of the fast of the first born just before Passover, and therefore exempts the first born from the fast. All are invited to join in the service, study and breakfast.

Shabbat Limmud

Saturday, April 1, 15 and 29, 9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on *parashat hashavua*, the Torah portion of the week. All are welcome to participate in an informal conversation on the Torah portion over coffee and cake preceding the Shabbat morning service.

Passover Services

April 11, 12, 17, and 18, 9:30 a.m.–noon

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover beginning at 9:30 a.m. and concluding at 12:00 p.m., followed by a light Kiddush of Passover sweets. The Hallel Service is sung each morning. The Yizkor Service takes place on April 18. There is a Mincha service only at 7:30 p.m. on April 12, 17, and 18, and a combined Mincha and Maariv Service on April 16 at 7:30 p.m.

Marking Israel's Remembrance Day for Fallen Soldiers and Victims of Terrorism

April 30, 7 p.m.

The Ann Arbor community will gather at Beth Israel Congregation to remember and honor those who died serving in the Israel Defense Forces or in terror attacks. The commemoration will include readings and video presentations, in both Hebrew and English, and the participation of volunteers and Rabbis from across the community. This year marks the 50th year since the Six Day War, and 20 years since the two army helicopters tragically crashed in northern Israel on their way to Lebanon. ■

Erev Yom Hashoah—Holocaust Remembrance Day

Sunday, April 23, 7 p.m.

In observance of Yom Hashoah, Beth Israel offers an opportunity for people to recommit themselves to remember the generation of the Holocaust. This service and program allows participants to hear stories of the lives of survivors, honoring their memories and the memories of all those who suffered under cruelty less than a century ago.

Barbara Mazie will share segments of her mother's story. In 1949, after losing her parents and brother in the Holocaust, Ingrid Mazie and her sister moved from Berlin to Mason City, Iowa, where they were adopted by a Viennese couple who fled Europe before the war. Ingrid married and raised a family in Des Moines, Iowa, and, in her 50s, earned bachelors and masters degrees before working as a psychotherapist using Viktor Frankl's theory of logotherapy. On April 1, 2016, in San Diego, Ingrid died at the age of 83.

Cindy Saper will share parts of her father's story. When the Nazi's caught up to the Kupzcyk family, Leib, who later became Leon Cooper, was sent with his father to the notorious camp Plaszow. He lived and worked for a time in Oskar Schindler's factory, and credited Schindler with saving his life. After liberation from Teresienstadt, with no family, he came to Houston and rebuilt his life. He served in the Korean War—stationed in Germany before he was even a United States citizen. Leon spoke about his experiences and the need for tolerance to thousands of young people and adults.

Maariv, the evening service, begins the evening and includes reflections for this solemn occasion. Presentations will follow immediately after the service.

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U-M Regent Andrea Fischer Newman

Lisa Carolin, staff writer

Andrea Fischer Newman, a regent at the University of Michigan, has always been a fan of the arts and appreciates the variety of arts Ann Arbor has to offer. She and her husband Frank Newman made a gift of $1 million in January to support the Department of Theatre & Drama at the University of Michigan School of Music, Theatre and Dance.

Andrea Fischer Newman

"My husband and I are partners in our love for the university and in this gift," said Fischer Newman. "We love going to the School of Music, Theatre and Dance productions. The talent is amazing."

The gift designates $200,000 to establish the Regent Andrea Fischer Newman and Frank Newman Theatre Scholarship Fund that will provide need-based scholarships to theater students. $300,000 is dedicated to upgrade Studio One, one of the most-used facilities at the Walgreen Drama Center.

The remaining portion of the gift, $500,000, will support the Regent Andrea Fischer Newman and Frank Newman Endowed Fund for Theatre Showcase, which brings graduating acting majors to the country's top entertainment capitals to perform for agents, producers and casting directors.

Fischer Newman has been a regent at the University of Michigan since 1994. She is a Republican from Ann Arbor who has also been elected in 2002 and 2010.

"I love it," she said. "It's such an honor to serve a great institution. The board has fiduciary responsibility to grow the excellence of the university. It's unique for a public university to have this much autonomy."

Fischer Newman plans to run for regent again in 2018. She is planning to retire this year from her job as senior vice-president of government affairs at Delta Air Lines. She currently serves as vice-president of the Detroit Economic Club and on the board of the Michigan State Chamber of Commerce.

She and her husband live in downtown Ann Arbor and love walking to as many places as possible.

"We have always kept a home base here," said Fischer Newman. "When you work for an airline you live differently—lots of travel. Given a choice, I don't know anywhere else I'd like to be other than Ann Arbor."

Fischer Newman has always considered her Judaism to be an important part of her life. She was born in Birmingham, Michigan, and was the first female president of URJ Kutz Camp, a summer home for Reformed Jewish teens.

In 1974, she made her first trip to Israel.

"It changed my life," she said. "It thrust me forward into being a leader and supporting the state of Israel. I was always proud of being Jewish and was raised by an observant family."

Fischer Newman was interested in justice and attended the University of Michigan where she received a degree with honors in history in 1979.

"I did my honors thesis on terrorism in Palestine between WWI and WWII," she said. "I went to George Washington University and took a course in contracts my first year of law school and found it fascinating."

She graduated from George Washington University National Law Center in 1983 and became a government contracts lawyer, returning to Michigan to work in the Detroit law firm of Miller, Canfield, Paddock, and Stone in 1988.

Fischer Newman met Frank Newman, who was the CEO of F&M Drug Store, at a fundraiser for the Detroit Thanksgiving Day Parade, and they got married in 1995. She has two children, one an adult and one in college.

Judaism continues to be a part of her life, including with her job as regent.

"I have always been engaged with student leaders on campus," said Fischer Newman "I've been involved in many issues over the years that Jewish students reach out on. We have a fabulous Hillel, Jewish clubs, sororities and fraternities. There's a fair amount of activism, kids like me who are active in the Jewish youth movement."

She happened to be wearing a blue and gold outfit when we met because she was on her way to a student-led twitter town hall in the Fishbowl.

Fischer Newman says she's excited about her retirement from Delta this year.

"I look forward to not getting on an airplane every week and taking more advantage of what's here," she said. ■

City Councilman Zach Ackerman

Lisa Carolin, staff writer

It's been a productive two years, but there's still a lot more to do," he said.

What makes his claim particularly noteworthy is that he is just 23-years-old. Unlike when he was first elected and a student in political science at the University of Michigan in 2015, he is now a college graduate.

"We've done a lot for low income housing but haven't addressed the middle of the market, people in the $20,000-$60,000 income bracket, who find it hard to afford to live in Ann Arbor," said Ackerman about one of the issues that is motivating him to run for re-election.

Zach Ackerman

Ackerman, who also works for Denison Consulting in organizational culture consulting, says that in the future, running for state office would be a logical step. One of the most pressing issues he would like to see addressed is redistricting.

"Redistricting is a flawed system," said Ackerman. "We need an impartial commission to draw district lines. I just want a system that's fair. I want everyones vote to be heard equally."

What spurred Ackerman to run for city council in 2015 was that he wasn't happy with his representation in the 3rd Ward (the southeast part of the city) and wanted to do something about it.

"It's easy when you're young and don't have a family and when you have a passion for something like this work," said Ackerman. "I have to keep reminding myself that the time is not my own."

Learning about Ackerman's upbringing is a key to understanding his youthful exuberance, confidence and accomplishment.

His family moved to Ann Arbor when he was 8-years-old. His father Mark Ackerman was tremendously influenced by his father who died when he was 14.

"My grandfather opened a pharmacy in Columbus, Ohio that was known as the Jewish Community's pharmacy," said Ackerman. "He wanted to do the right thing by helping the community and being a mensch."

Although his father was raised orthodox, Zach and his older sister Rebecca were raised conservative. Their mom Erica converted from Presbyterian to Judaism before the children were born. It was important to Zach's dad that his children be raised Jewish.

"We went to Beth Israel [Congregation] and went to Hebrew school three days a week, which gave us a Jewish ethic and has had a lasting impact," said Ackerman, who was bar mtzvahed at Beth Israel. "A lot of my political action was driven by my Jewish upbringing and a deep concern for humanity and wanting to prevent the horrors of the Holocaust from happening again."

His mom has also had a profound affect on who he is.

"She is an activist who was in the anti-war movement and is active around climate change," said Ackerman. "She dragged me to everything, which gave me a lot of exposure to the political process early in life."

His dad is a professor at U-M in computer science and both his mom and sister also work in computer-related jobs. But Zach Ackerman has followed his own path in life.

He appreciates his Ann Arbor education, which includes Burns Park Elementary School, Tappan Middle School, and Pioneer High School, which he says prepared him well for the University of Michigan, which he calls, "public school tuition for a world class education."

It was actually when he was 15-years-old and a self-declared nerd that he became interested in city government and contacted his councilman at the time, Christopher Taylor, now mayor of Ann Arbor.

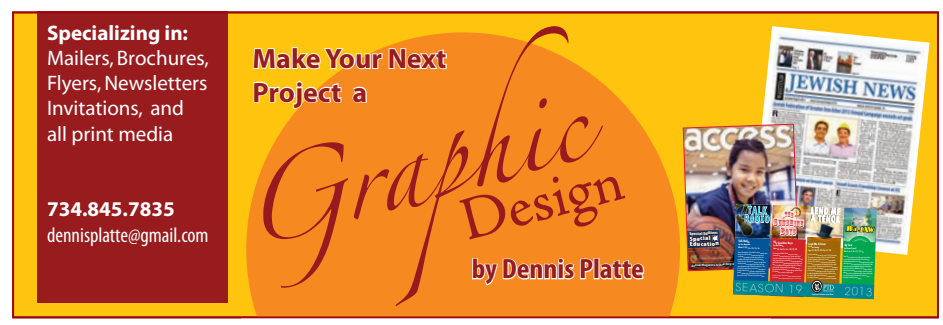
"Taylor met with me every other Friday that summer, and I helped run his campaign in 2014," said Ackerman. "I became Representative Debbie Dingell's assistant and was offered a job, but I wanted to go back to school and finish my degree."

His discontent with four-term incumbent Councilman Stephen Kunselman was enough to thrust him into the race while at U-M. He is the youngest person on the city council by 20 years.

"My platform is basic services-infrastructure and affordability," said Ackerman. "I want to make sure more people have access to things."

Judaism is still an important part of his life. His parents are members at the Reconstructionist Congregation, where he goes for the high holidays.

"I like attending the workshops there because those are about the subjects I want to be reflecting on," he said. ■



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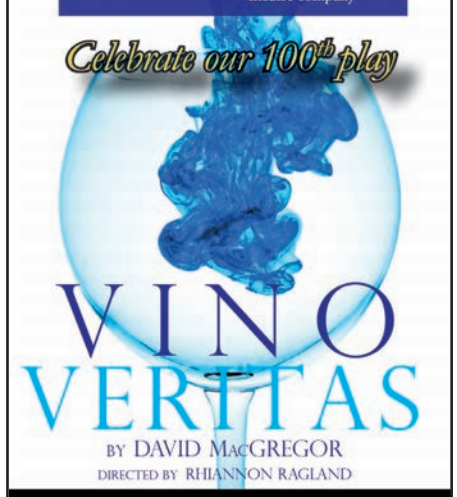

Mar 23-May 27, 2017

On Halloween night, two couples prepare to attend an annual costume party. Though the evening begins as usual, familiar traditions unravel when the foursome shares a bottle of South American ceremonial wine made from the skin of blue dart tree frogs. Under the influence of this tribal truth serum, the couples experience an unpredictable night of unbridled honesty that stretches the bounds of their friendship forever. Join us for this revival of a Purple Rose favorite and our 100th play.

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Community Photo Album

Photography by Susan Kravitz Ayer

At the Maimonides Society Symposium on March 5, Dr Lawrence Baker and Dr. Eric Fearon presented on "The War on Cancer: Which part is Hype and Which Part is Hope?"

Judith Rosenbaum, executive director of the Jewish Women's Archive, led a workshop at the JCC on March 26, on "Unlocking the Power of the Oral History."

At the Women's Philanthropy Event on March 8, Alison Lebovitz, cofounder and president of One Clip at a Time, a nonprofit inspired by the Paper Clips Project, spoke on "The Power of Story: from the Mundane to the Monumental, How Our Stories Change Minds and Change Lives."

John Bebow, editor of Bridge Magazine *and president and CEO of the Center for Michigan, spoke on "Sustaining Journalism in the Public Interest in the Age of Alternative Facts," at the Protectors of Equality in Government March 26 event, cosponsored by the JCC.*

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Frankel Events

April 2017

The 4th Annual Polish Jewish Studies Workshop
Generations and Genealogies
April 3 - 4, 8:00 AM-5:00 PM
Vandenberg Room, Michigan League
911 N. University Avemue

From Diasporic Hebrew to World Hebrew:
on the Theoretical Evolution of a 21st-Century Hebrew Journal in Ashkenaz
Tal Hever-Chybowski, Paris Yiddish Center
April 5, 4:10 PM-5:50 PM
1022 Thayer, 202 S. Thayer

Houses Which Accept Jewish Girls Listed

A list of approved League houses which accept Jewish girls will be issued soon by the Social Welfare committee. It is expected that this list will alleviate many of the difficulties encountered by incoming Jewish girls in the past. The committe also intends to study the adjustments of students on the campus

Jews at the University of Michigan in the 1930s
Student Research and Perspectives
April 20, 3:00 PM - 5:00 PM
2022 Thayer, 202 S. Thayer

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please call at least two weeks prior to the event.

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Feature

How a funny Jewish game called Rummikub became an international sensation

By Barry Joseph, The Forward

This past fall I visited my friends Geraldine and Israel, formerly of the Queens neighborhood Forest Hills, at their new rustic fixer-upper along the Hudson. The fireplace was working, the couch was in place, but the room was still surrounded by a cityscape of boxes waiting to be unpacked. Geraldine reached into one, grabbing something for Israel — a box she said was from his dad. Before she could pull it out, an idea passed through my mind: "I bet it's a game of Rummikub." It was.

The thought came to me like a line from a favorite movie. At home, I, too, had a faux-leather box with those metal clasps, stored in the back of my son's closet, containing my family's Rummikub set from my childhood. As the memories flooded back, a new thought came to me: Is Rummikub Jewish?

Bagels and lox are Jewish. Borscht Belt humor is Jewish. Soft-shell crabs are definitely not Jewish (but delicious nonetheless). Seltzer is Jewish (and the subject of my upcoming book). But can a game be Jewish, claimed as a cultural signifier? I decided to find out. Before long I found myself down a rabbit hole that led in many directions: to the founding days of Israel, to Don Rickles on "The Tonight Show With Johnny Carson," to Communist Romania, ancient China and more.

Ephraim Hertzano, inventor of Rummikub

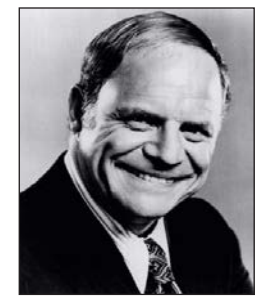
But let's start at the beginning, my beginning, with Rummikub. Growing up on Long Island in the era of Jimmy Carter and Ronald Reagan, it was clear to my sister and me that this game was different. First of all, Rummikub (pronounced "Rummy" + "Cube") came not in a cheap cardboard box, but in a miniature briefcase. The opening of the metal clasps exposed the green lining and the clicky-clacky tiles inside. We'd dump them onto the table with a glorious cacophony. Then, there was the satisfying snapping of the two legs into the plastic tile racks. Once all the tiles were thoroughly shuffled, face down, on the table, the game could begin.

If you haven't played before, Rummikub is a rummy-style card game, but with tiles. The goal is to clear all the tiles from your rack. Melding tiles — and that's the official word, "melding" — is how you get your tiles out on the table, by combining at least three tiles into runs (like 1,2,3) or sets (three or more of the same number). Once a run or set is on the table, a player can add on their own tiles. Players can also manipulate the tiles on the board — again, another term of art, "manipulation," which we'll come back to later — which means a player can reconfigure any melds already placed on the table (as long as no tiles are left outside of a legitimate run or set). If you can't put any tiles on the table, you must add a new one to your rack; the first player to clear their rack wins.

Rummikub not only felt different from the run-of-the mill games played in our house, it was treated differently. On family vacations, this was the only game we traveled with. When my parents played, they played to win. It felt like this was their realm, and they were inviting my sister and me into it. Perhaps that's why I presumed the game was an ancient family artifact, brought to America from the shtetl.

I couldn't have been more wrong.

As it turns out, the game wasn't just new to us; it was new to most Americans. It had been sold for a number of years, but sales didn't take off until a 1977 appearance by Don Rickles on "The Tonight Show With Johnny Carson." A frequent guest, Rickles would insult Carson while recounting tales from recent vacations. On this particular episode, Rickles regaled Carson with a story of his recent trip to Israel, where his wife couldn't stop playing this "funny game," Rummikub.


Don Rickles was partially responsible for the game's success.

At the time, working out of a tiny New York City cubicle in the commercial delegation section of the Israeli Embassy, a recent college graduate and immigrant, Micha Hertzano, had spent the past year schlepping the game around town, to no avail. He went to all the toy fairs and department stores, but could never get past the assistants.

"I would give away my business card to anyone willing to take it," he recently told me over email, "and a second later they would turn around and throw it away." No one seemed to care about this funny game from Israel.

"The morning after the Johnny Carson interview I walked into the office," he told me, "not expecting anything different, and I found about 400 messages."

That one plug turned Rummikub into the top-selling U.S. game of 1977. "The Official Rummikub Book" came out the following year.

"Modern Rummikub sets come with rules for just one game," John McLeod, owner and editor of pagat.com, an international encyclopedia of card and tile game rules, explained via email, "a manipulation rummy game that for most players nowadays is Rummikub." Those rules are the ones I recognize from my childhood. However, the "Official Rummikub Book," written by Hertzano's dad, Ephraim Hertzano, describes three different games for the tiles: American, Sabra and International. Ultimately, the Sabra rules won out. "American and International Rummikub did not catch on and were dropped," McLeod said. "The modern game is Sabra Rummikub."

McLeod treats Hertzano's book as if it were the urtext on Rummikub. And for good reason: Ephraim Hertzano wasn't just an author suggesting rules for Rummikub — he invented it.

Hertzano was born in Romania on January 27, 1912. After World War II, Communist-era laws banned the use of card games. Tiles, however, were permitted and can easily be exchanged for cards. McLeod told me that in postwar Romania it was normal to play rummy with a set of 106 tiles, equivalent in format to a Rummikub set. "In fact I have met Romanian

players who say that until they traveled outside Romania they had not realized that people in other countries played rummy with cards."

As an adult, Hertzano sold toothbrushes and perfumes. In 1960 he arrived in Israel, a fledgling country deep in an economic crisis. At 48 he needed a new profession. So he invented one. There were no toy stores in Israel at the time, but Ephraim had brought an idea for a game with him. In his Tel Aviv kitchen, and later his backyard, he handcrafted Rummikub sets, often with the help of his family, painting each tile and board, and sold the new tile game

from the back of his car. His instructional book from 1978 would later emphasize how Israeli culture was infused into the game.

"Remember, this game began in Israel," Hertzano wrote, "and Hebrew reads 'backwards' — from right to left — so Rummikub always goes counter-clockwise."

In 1987, Ephraim died, at the age of 75, inspiring his children to launch the first Rummikub Championship. First hosted at Jerusalem's Hyatt Regency, the competition is now held every three years, gathering the best players in the world, each representing his nation. It's the Olympics of Rummikub, and whether they know it or not, they all play the Sabra way.

The most recent tournament, the ninth, was held in Germany in late 2015. Thirty-one nations competed, including New Zealand, South Africa, Bulgaria and Hong Kong. The top four players represented, in winning order, were Japan, South Korea, Slovakia and Holland. Coming in fifth, representing the United States, was a young Jewish man from Chicago, Alexander Siedband.

Siedband, a toy and game designer and a Solomon Schechter graduate, first played the game in high school, where a teacher introduced him to it. From there Alex brought it home, where his whole family adopted it, especially his mom. In fact, at the competition, as observers were looking for someone for whom to root, players shared who their "plus one" would be at the all-expenses-paid world championship. For Alex, it was his mom. "There's nothing more I'd like to do for her," he told everyone. "She's my little travel buddy."

A year later, Siedband brought his mom with him to Berlin. As soon as they arrived, Micha Hertzano, who still runs the company with his sister, Mariana, greeted them. "Micha is hugging my mother," Siedband told me. "They really believe that Rummikub is a family," he explained. It's not just for families, it is a family.

After he took fifth place, what surprised Siedband the most was the level of attention from the international press. The United States seemed to be one of the few countries that didn't pay it much mind. "Overseas they treat Rummikub like a Monopoly or a Scrabble," he told me. "It's very prestigious to be there." According to data from the game publisher in 2013, Rummikub is the third most popular family game in the world, sold in 54 different countries in 26 different languages.

Though the game incorporates elements of chess, dominoes, rummy, and Mah-Jong, David Parlett, a game scholar, believes the Mexican game of Conquian is the ancestor of all Rummy games. The core mechanic of Rummy, however — drawing, melding and discarding — actually appeared in Chinese card games over two centuries ago. This eventually led to the games like Mah-Jong, which was created in the 1890s.

In other words, one can trace a line from Mah-Jongg's ancestors in China, to Conquian in Mexico, to Rummy in Europe, to Rummikub in Israel, with the Rummikub championship, of course, bringing the line full circle back to Asia with Japan's 2015 win.

Which leaves me with my initial question: Is Rummikub Jewish? Ultimately, I think what I found was not an answer but the realization that I had been asking the wrong question. I came to understand that what I really wanted to know was if I grew up with Rummikub because I was Jewish.

Harry Golden, a journalist who frequently wrote about Manhattan's Lower East Side, once remarked, "There were many traditions which we associated with the Jewish civilization until some of us began to read the literature of the world." With a broader awareness of the world, Golden learned that "many things were not 'Jewish' at all, but they were part of the tradition of all mankind." I think that's what happened with Rummikub and me — I needed to see the bigger picture to understand the game's place within the play traditions of the world.

On the other hand there are still the Hertzanos. Micha told me about growing up near Tel Aviv, where the buildings were no more than a few stories high, all with street-facing balconies. "Engraved in my memory are Friday evenings," he told me, "looking around and seeing all the other families sitting outside, playing Rummikub and having a watermelon." The buildings were so close to one another that he could hear the sounds of the pieces on the board. "I would always look up at my father and see his face light up."

Ephraim Hertzano shared his take on this scene in the introduction to his Rummikub book: "They say that on a summer night in Jerusalem and Tel Aviv the noise of the clacking of tiles on the balconies overhead is deafening!"

Perhaps, as a child, through playing the game, I could hear those echoes reverberating off the walls of my Long Island home. ■

Barry Joseph is an infrequent contributor to The Forward. *One of his first articles is now being expanded into the upcoming book* Seltzertopia: The Effervescent Age. *Follow him on Twitter, @ Seltzertopia. Reprinted with permission from* The Forward, *March 19, 2017.*

Camp Tavor creates a welcoming space

Lior Appel-Kraut, special to the WJN

On a morning in the middle of the summer at Camp Tavor in Three Rivers, Michigan, the echo of kids' voices can be heard from across the small lake on which Tavor sits, as early as 8:30 in the morning.

Lior Appel-Kraut and Julia DeVarti in Three Rivers, roller skating after Visitors' Day in 2006

"*Boker Tov, amelimot*!," a "good morning" greeting directed at Camp Tavor's youngest campers, is one of the first things shouted energetically every morning. The tradition of wishing one another a good morning at flag raising is decades old at Tavor; but last summer, a conspicuously new ending was placed on many Hebrew words. Camp Tavor began to attach the suffix "*-imot*" to groups of campers and counselors. In Hebrew, a group of people with even one male traditionally takes the masculine noun ending of "*-im*." Habonim Dror, the Jewish youth movement that Tavor is a part of, along with LGBTQ communities in Israel, have begun to use a new ending, which combines the masculine "*-im*" and the feminine "*-ot*" endings to make a new, more inclusive, way to speak Hebrew.

Camp Tavor is a unique, Jewish kibbutz-style camping experience where children cultivate self-confidence, friendships and a strong sense of community. At Camp Tavor, celebrating Judaism means creating a welcoming space for all, and language is a powerful way of acting on our values of inclusion and compassion. For campers who are transgender or gender nonconforming, the adoption of "*chanichimot*" (campers, using the -imot ending) sends a clear message of inclusion. For all Tavor campers, this shift in language is an educational opportunity to engage with the Hebrew language and to learn about how to welcome and honor all people. This change has meant an opportunity for creativity to flourish at Tavor, as *madrichimot* (counselors) and *chanichimot* (campers) work to rewrite song lyrics so they rhyme with "*-imot*" and "*-otim*."

The inclusive environment at Tavor is the foundation for life-long friendships and meaningful Jewish education. For many kids in Ann Arbor, Tavor has served as just that. Julia DeVarti grew up in Ann Arbor, and has attended Tavor since she was in school at Burns Park Elementary. This summer she'll be helping to run camp as the Educational Director, with big dreams for Tavor.

"My years at Tavor and involvement with Habonim Dror were the building blocks for my love of Jewish education. I made deep friendships with *chanichimot* from Ann Arbor and beyond, and we now get the chance to create that experience for others!" Julia said. Julia is working to foster an educational experience that is inclusive, fun, and rooted in Jewish identity.

There couldn't be a more crucial time for kids to experience this kind of Jewish friendship, learning, and empowerment. The value-based inclusivity at Tavor builds caring and thoughtful Jewish leaders, pioneering changes towards inclusion and justice in our Jewish communities. For Ann Arbor area kids looking to grow their Jewish identity in an inclusive environment this summer, Tavor might be the perfect place.

Camp Tavor's mission is to provide an inclusive community where kids have fun being themselves while developing a strong sense of social and environmental responsibility, a caring connection with Israel, and a positive personal Jewish identity. To learn more about Camp Tavor, visit www.camptavor.org or email info@camptavor.org. ■

For some students, week's highlight is Chabad Hebrew school

Sora Gordon, special to the WJN

Ask any child how they prefer to spend their Sunday, and the answer is likely to be the same: vegging out in front of the TV, goofing off with friends, or trying to catch that last elusive Pokemon in Pokemon GO. But for a few lucky children, the highlight of their weekend is spending the morning at Chabad Hebrew School.

When asked what makes Chabad Hebrew School so beloved to so many, Director Shternie Zwiebel had the answer. "It's because we try our best to make learning exciting and engaging for our students," she says. "At Chabad Hebrew School, we make each week an experience, not just a lesson."

The experience is due, in part, to the extensive incentive program that Chabad Hebrew School has developed to keep their students on track. In conjunction with C-Kids, Chabad Hebrew School has developed a point system in which children can earn points on their scan-card by coming to class on time, or bringing in tzedakah. Around the holidays, children can earn bonus points for tasks such as lighting menorah, or eating matzah. Other programs that make Chabad Hebrew School shine are their AlephChamp Hebrew reading curriculum, and their hands-on holiday experiences, such as an annual Shabbat dinner prepared by the students, which is eagerly anticipated every year.

But there is more to it than that, according to Gail Epstein, a mother of two Chabad Hebrew School students. Gail Epstein enrolled her daughters in Chabad Hebrew School because "it was important to us that our girls have a strong connection to Judaism and a healthy Jewish upbringing." Epstein chose Chabad Hebrew School specifically, because of "the amazing ways in which they embrace Jewish culture, religion, and the Hebrew language. The vast amounts of knowledge and information that Shternie and Esther and the other teachers are able to impart on my girls is amazing." Alicia Simon, mother to two Chabad Hebrew School students, concurs. "We wanted our children to have a positive learning experience where they felt excited to go to Hebrew school," she explains. According to Simon, it isn't hard to be excited about attending Chabad Hebrew School. "It's fun! There are a lot of activities to keep kids involved, like baking, crafts, events and activities focused on holidays."

Gail Epstein and daughter at the Tu B'shvat family celebration

Some may be wary of enrolling their children in a Chabad Hebrew school if they are not Chabad themselves, but Epstein wishes to dispel that fear. "One does not have to be a member of Chabad to send their children to CHS, nor do we ever feel pressured to be more involved or committed than we are interested or able. My girls are accepted for who they are, our family is accepted for who we are, and my children know that they are Jewish and they are proud."

To register your child or for more information, call Shternie Zwiebel at (734) 995-3276 or email director@mycampganisrael.com. ■

How do you teach kids to care ?

Ruth Ebenstein, special to the WJN

How do you teach your fifth-grade students to care about something? How do you model reaching out to someone who could benefit greatly from the human touch?

These were some of the questions that guided the thinking of Carol Gannon, fifth-grade general studies teacher at the Hebrew Day School of Ann Arbor. She wanted to impart to her 10- and 11-year-old students the importance of service, the axiom of volunteering and caring for others. And she wanted to do so in an authentic way.

"You cannot make teaching authentic unless you do something that's part of real life," said Morah Gannon. Today's lesson plan circled around one particular community, greatly deserving: hospitalized veterans.

Anchored around Valentine's Day, February 12–18 marks National Salute to Veteran Patients, a weeklong tribute to hospitalized veterans at all of the 172 VA medical centers across the country. More than 98,000 veterans of the U.S. armed services are cared for every day in Department of Veteran Affairs (VA) medical centers, outpatient clinics, domiciliaries, and nursing homes. One such hospital, the VA Ann Arbor Healthcare System, is located just five miles north of the Hebrew Day School of Ann Arbor's campus. A major tertiary care referral center for veterans in the lower peninsula of Michigan and northwestern Ohio, the facility serves more than 68,000 individual patients a year.

Under the stewardship of the fifth-grade class, the Hebrew Day School of Ann Arbor had chosen this year to embrace veterans in their community, and in particular, the neighboring VA hospital. The fifth-graders had rallied the entire school community to raise funds for gift cards to grocery stores, fuzzy lap blankets, t-shirts, puzzle books, and food.

Students from kindergarten through fifth grade wanted to honor the service of men and women with handmade cards, beyond the traditional greetings of Veteran's Day. And so the theme of authentic learning spread through every classroom. All of the students knew that their writing had a purpose: these cards were to be opened and read by real people. Even the kindergartners labored over every letter, knowing that their words would have an impact on someone else. Digging into their hearts, the children carefully chose words to capture their gratitude for vets. Colored markers in hand,

PHOTOS: ALISON REINGOLD

Gannon and the HDS fifth-grade class visit the Veteran's Hospital

each student decorated his or her personal message with image and color. The result was a homemade pile of patriotism and appreciation. A love offering.

Selected to spruce up the white envelopes and deliver the cards were the fifth-graders. They drew bright red hearts, multi-colored peace signs, stars, rainbows and bright funny faces. They loaded several cars with packages. As the children rode along a winding, tree-lined street en route to the VA hospital, they discussed strategies for approaching people they didn't know. To whom should they give the cards? How should they break the ice? Palpable was their excitement, nervousness, and hesitation. Arms piled with packages almost larger than them, they shuffled into the building, shy smiles on many faces.

Logos from all of the military units lined the walls. All eyes turned to the white welcome banner hanging on the wall: VA Ann Arbor Health Care System Welcomes Veterans from Operation Iraqi Freedom and Operation Enduring Freedom, Troops, Veterans and Families. Out the window, snow-capped evergreens. "These veterans gave so much to our country," mused Yuval Gottstein, 10. He seemed to be speaking for all of them.

It was time to begin passing out the cards.

Evyatar Eliav, 11, walked over to a wheelchair-bound man.

"Are you a vet?" asked Evyatar.

continued on next page

High schoolers take Hebrew to next level

Rachel Wall, special to the WJN

Every Monday and Wednesday night at 6:30 p.m., a dedicated group of high school students from all over Ann Arbor are still in school. These ninth through twelth graders are taking high school classes in a language not otherwise offered in public and private schools—Hebrew.

A typical evening at the Keshet Hebrew High School program starts with pizza and socializing, followed by small group language classes. The classes are divided into three levels based on skill. One Monday evening, beginning-level teacher Hadas Arbit taught her students a song related to the then-upcoming the holiday of Purim. Students practiced reading the Hebrew words of the song, were given visual clues to aid their comprehension, wrote the words on a worksheet, and then sang the song. This multifaceted approach is a hallmark of Keshet's commitment to academic excellence in language acquisition.

Keshet teacher Ilan Rosenberg engages students in in-depth Hebrew conversations.

The highly motivated high school students at Keshet come with a wide range of Hebrew knowledge. Some students start completely from the beginning, while others are graduates of Ann Arbor's Hebrew Day School and can carry on basic conversations in Hebrew on the first day of class. Many have not thought much about Hebrew since their bar or bat mitzvah. Local synagogues recognize the need for Hebrew language engagement for these teenagers, and that is why Keshet is sponsored by Beth Israel Congregation and Temple Beth Emeth, as well as the Jewish Federation of Greater Ann Arbor.

That same Monday night before Purim, in the advanced class, teacher Ilan Rosenberg facilitated an in-depth conversation with his students about the structure of the Israeli government. When an important word arose, such as Knesset, Rosenberg paused the conversation to introduce grammatical concepts surrounding the word itself. (The Israeli legislature's name translates to "gathering" or "assembly" and has the same root as the Hebrew words for both entrance and synagogue.) Rosenberg's engaging conversations with his students dig deep into the language, giving the opportunity for students to improve their listening and speaking fluency, while also learning about modern life in Israel.

In addition to the wide range of Hebrew levels, Keshet students have a variety of motivations for participating in the program. Some students use Keshet to fulfill their Ann Arbor Public Schools World Languages graduation requirement, through the Community Resource (CR) department. Some students come just for the love of language, or to work with high-quality experienced teachers. Despite their different reasons for joining, all students recognize that through Keshet, they can improve their Hebrew language skills and deepen their connection with the Jewish community. ■

To learn more about Keshet, contact coordinator Rachel Wall at rachelczinn@gmail.com.

HDS, continued from previous page

"I am," nodded the man. Evyatar handed him a card. Their eyes locked. They exchanged smiles.

"Thank you for your service," said Evyatar.

The vet looked down at the bright-colored envelope, eyes sparkling at the tapestry of color. "There's a card in there, too!" prompted Evyatar.

And then a flurry of activity. Children approaching vets. Cards and more cards. Smiles and more smiles.

Wow! A handmade card! And who sent these sweet children to brighten our day?

"The vet I met was so nice," gushed Eliana Adler, 10. "He reminded me of my Grandpa Jim!"

What was the story behind each vet? What sacrifices had each one made to protect us?

After a while, all the cards were gone. The care packages were all delivered. Every child's face was flushed.

Back in the classroom, Morah Gannon asked her students to reflect on their afternoon.

"I enjoyed giving the cards to the veterans – they looked (and probably felt) so happy and probably surprised to receive cards," wrote Samantha Caminker, 11. "I felt really proud to be spending time with them."

On the roster of lessons learned: how to approach a grown-up you don't know, how to raise money for a cause you believe in. And also these: the importance of volunteering. The power of a handmade, heartfelt card. The beauty and treasure of human contact.

The goal of the National Salute to Veteran Patients, aptly positioned during the week of Valentine's Day, is to increase community awareness of the VA medical center and encourage citizens to get involved and volunteer. The students at Hebrew Day School of Ann Arbor are getting a head start.

PHOTOS: ALISON REINGOLD

Air Force veteran Leonard Donahoo, 74, opens a card from second-grader Amit Gottstein.

And now for an authentic learning lesson that reaches beyond elementary school:

"Don't wait for Valentine's Day, Veterans Day or any other special day to bring you in the doors of a VA Hospital," said Morah Gannon. "National Salute to Veterans should be on our minds 365 days a year."

That's a good reminder for even this middle-aged mom to keep our vets close to the heart. ■

Freeing Rasmea Odeh

by Dan Cutler

Update: As we went to press Odeh made a plea deal. She will be stripped of US citizenship and deported in exchange for no jail time.

"She is our hero, she is our icon"

-- Spokesman, Rasmea Odeh supporters

"Can you not pick a hero who has not killed two people by placing a bomb in a supermarket?"

-- Victim's niece

When Rasmea Odeh killed Leon and Eddie I was a senior in high school. I didn't yet know that one of the murdered boys had graduated high school here in Michigan, down in tiny Britton, in Lenawee County.

I paid particular attention to the news story: Someone had filled a cookie tin with explosives and slipped it onto a shelf near the meat counter of a SuperSol grocery in Jerusalem. Leon Kanner and Eddie Joffe had had the terrible luck of stopping off there to pick up supplies before heading out for a day of photographing around the city. They were agriculture undergraduates studying at Hebrew U — where I was heading to start college in a few months. This was 1969.

Photographer farmers? Interesting guys. I would have liked them.

Tricking grocery shoppers — killing them — with a bomb in a cookie tin? I had a hard time grasping it. I didn't know much about terrorism.

Rasmeah Odeh will return to a Detroit courtroom next month to be tried for a second time, again charged with entering the US in 1995 under false pretenses and then fraudulently obtaining US citizenship in 2004. She swore that she had never been charged, arrested or been in prison. Actually, she spent 10 years in Israeli prison, out of a life sentence for her role in the fatal bombing and other crimes.

The 2014 case pertained strictly to immigration fraud and the jury quickly found her guilty. The judge ordered her jailed, then deported. But she successfully appealed, insisting the judge improperly excluded testimony that would have explained her false answers. She misunderstood the questions because she suffers PTSD, she claims, having been tortured by Israeli interrogators. At her new trial her defense will get to tell the court they beat her, her father, and her two sisters, in front of each other. Her captors tried to force her father to have sex with her. Failing that, they forced him to watch as a guard raped her with a wooden baton. She withstood the torture for 24 days but the abuse of her father was finally more than she could bear so she confessed — falsely — to the bombing. The coerced confession was then used against her by an Israeli military court that permitted her no defense. She was and is innocent, a political activist persecuted then and now solely for her effective pursuit of Palestinian rights.

Prosecutors will point out that contemporary newspapers reported her confessing the day after her arrest, not 24 days later. They will note that in custody Rasmea fingered dozens of confederates and suggest her story of prolonged torture may have been to save face. They will note that her father, an American citizen, was visited by US consulate officials who duly recorded that he complained to them of crowded prison conditions. There's no mention in their report of the abuse Rasmea catalogs.

Additional evidence corroborated her guilt: Investigators found explosives in her bedroom and a receipt from SuperSol. Furthermore, she was convicted not just for her role in bombing the SuperSol, but also of bombing a British consulate. ("Actually we placed two bombs," Rasmea told Soraya Antonius for a 1980 article in *The Journal of Palestine Studie*s (Vol. 9, No. 3). "The first was found before it went off so we placed another.") Prosecutors will note that a Red Cross representative monitored the proceedings and in the end pronounced the trial fair.

[A wealth of original documents pertaining to Rasmea's various court cases is posted by William Jacobson, a law professor at Cornell who blogs at Legal Insurrection.com. There's much on that conservative blog I disagree with but I appreciate his thorough attention to this case and his sympathy for the victims' families. It was there that I saw pictures of Leon Kanner's 1965 high school yearbook and learned that he had been an exchange student to Britton from Uruguay. His family later moved to Israel.]

SuperSol Supermarket, Jerusalem 1969, after bombing)(via LiveLeak)

To be sure, Rasmea Odeh didn't place bombs in the SuperSol. Aishe Odeh (they're not related) readily admits she slipped the rigged tins onto the store shelves. In a laudatory documentary made in Jordan before she came to the US, Rasmea sits with Aishe on a couch recalling the exploit. Aishe assures the interviewer Rasmea was the mastermind. Rasmea scouted the target, along with their friend Rashida Obeida. Compared to Rasmea, Aisha's own contribution was modest, she insists. Timing a second bomb to detonate while first responders were treating shoppers wounded in the initial blast? That was Aishe's idea.

Rasmea dismisses the idea that Aishe's accolades are evidence against her.

"I'm not responsible for what that girl said about me," she told the court.

Aishe's second bomb was discovered and disarmed moments before it would have exploded. In the film they reminisce about that small failure. Aishe smiles ruefully. (Some call it a smirk.) Oh well. What are you gonna do? *Women in Struggle* by Buthina Khouryhe is easily found on the Internet. The smirk is at 10:25.

She yearned for "a real gun," Rasmea told Sorya Antonius, not the paper diagrams she'd been training on. She sought out Wadi' Haddad, who she describes as "responsible for military affairs in the PFLP," The Popular Front for the Liberation of Palestine. Security services around the world knew Haddad as the individual who ordered international plane hijackings and hostage takings, and for training arch-terrorist "Carlos the Jackal." Designated a terrorist organization by Israel, Canada, the EU, and Japan, as well as the US, the PFLP claimed the SuperSol bombing was their work. Prosecutors will seek to establish that as an active member of a U.S. designated terror group, Rasmea Odeh is ineligible for citizenship. She should never have been granted a visa.

PFLP: Free Rasmea

George Habash founded the PFLP in 1968, espousing a version of secular Marxism-Leninism. Destroying Israel they saw in a context of global Communist revolution and as internationalists they operated in alliance with like-minded groups around the world. They trained and dispatched three Japanese Red Army men to attack travelers in Israel's Lod airport (now Ben Gurion) in May 1972. The trio threw grenades and machine-gunned people collecting their luggage, killing 26, wounding 80. Most of the victims were from a church group that had come from Puerto Rico to pray at the sites in the life of Jesus. Rasmea and Aishe were in prison then, but hardly forgotten by their friends.

"Calling themselves "Task Force Rasmea Odeh," PFLP terrorists were determined to spring Rasmea and other prisoners. A comrade named Patrick Argüello put a gun to the head of a woman attendant aboard EL AL flight 219 from Amsterdam to New York. At 29,000 feet Argüello's pretty accomplice pulled the pin of a grenade and threatened to throw it at the belted-in passengers if the captain didn't immediately open the cockpit door. Simultaneously, around the world other aircraft were being hijacked and flown to an obscure airstrip called Dawson's Field in Jordan. The PFLP intended to trade hostage passengers for their prisoners in Israel, including Rasmea and Aishe.

But instead, pilot Uri Bar-Lev threw the plane into a nosedive, dropping 10,000 feet in one minute, slamming the hijackers to the floor. As he pulled out of the dive an air marshal charged through the cockpit door and dropped Argüell with a pistol shot. His young accomplice rolled her grenade down the aisle, intent on blowing the plane out of the air and hurling all 150 people aboard 19,000 feet down into the Atlantic Ocean.

The grenade was a dud. Leila Khaled was captured.

A photo of her holding a Kalashnikov in her days with "Task Force Rasmea Odeh" emblazons a T-shirt sold today by "Students for Justice in Palestine," one of the groups demanding all charges against Rasmea be dropped. It's captioned "Resistance is not Terrorism" (and it's some "sweet fucking antiZionist gear!" according to the student modeling it).

The nightmare on Dawson's Field prompted Jordan's King Hussein to crack down that September on the Palestinian armed groups that had taken over his kingdom. Thousands of Palestinians were killed and thousands more were expelled to Lebanon, including all the leadership. They vowed revenge.

Months later, as the Jordanian Prime Minister Wasfi Al-Tal attended an Arab Summit in Egypt, four Palestinians shot him dead. One killer dropped to his knees and lapped Al-Tal's blood off the marble floor of the Cairo Sheraton hotel. Thus Black September announced themselves to the world.

It was Black September and the PFLP who attacked the Munich Olympics in 1972 (with logistical support on the ground from neo-Nazis in Germany). Their demand: Free Rasmea Odeh, Aishe Odeh, and 232 other prisoners in Israel. Free, too, their allies Andreas Baader and Ulrike Meinhof, whose gang had wreaked bloody terror throughout Germany. Rasmea Odeh's would-be liberators castrated their Israeli captives before finally killing them in the course of a botched attempt to flee Munich for Cairo.

Yet, despite a decade of plane hijacking, kidnapping, and terrorist murder, nothing the PFLP did got Rasmea Odeh out of Israeli prison. That was engineered by her group's rivals.

Rasmea freed

Ahmed Jibril complained that Marxist-Leninists spend too much time philosophizing world revolution, not enough on "field operations." He split off from the Popular Front for the Liberation of Palestine to form The Popular Front for the Liberation of Palestine — General Command.

Jibril's men snuck over the Lebanon border into Israel on May 22, 1970 and staked out positions on either side of a road near the northern Israel moshav of Avavim. When a yellow school bus carrying second and third graders came along they fired rocket-propelled grenades and heavy machine gun

fire, killing eight children, the bus driver, and two more grown ups. Twenty-five children lay wounded as the attackers escaped.

Again in April 1974 they crossed the border to attack an Israeli junior high school in Kiryat Shmona. Finding it empty due to the Passover holiday the raiders turned to a nearby apartment building where they killed 18, half of them children, and wounded 16 more residents before killing themselves as Israeli troops closed in.

Jibril was innovative. His agents would seduced young women and put them on a plane to meet their soon-to-be in-laws with a "gift," wrapped by the fiancee'. The PFLP-GC pioneered barometric bombs that explode when a plane reaches a predetermined altitude (they blew Swissair Flight 330 out of the sky). And they sent dozens of letter bombs. One blinded a former camp counselor of mine named Nechama Sheffer. Working as a secretary in an Israeli consulate, she opened a package that exploded in her face.

Rasmea's lucky break came in 1978. A hapless group of Israeli soldiers and civilians strayed across enemy lines in southern Lebanon and stumbled into the hands of the PFLP-GC. Four were killed, two escaped. Jibril kept one, a reservist named Avraham Amram, as a bargaining chip, trading him a year later for 76 prisoners held by Israel. Authorities assured the Israeli public that two-thirds of the released Palestinians were common criminals and only one-third were serving sentences for terrorism. They stressed that the latter included no well-known perpetrators such as the surviving Japanese Red Army airport killer. Among the freed terrorists was Rasmea Odeh.

Released in Damascus, Rasmea made her way to Jordan. Her years there she recalled as "the happiest she'd ever been in her life" — she had a car, house, job, and bank account."

"Happiest she'd ever been? asks Leon Kanner's niece. "After killing my father's brother and his best friend?"

Rasmea left Jordan in 1995 to tend to her cancer-stricken father who by then ran a restaurant in Jackson, Michigan. After his death she moved to Chicago where she became associate director of the Arab American Action Network, leading its empowerment programs for immigrant women. She is well-loved, an energetic and effective community organizer. Too effective, say her supporters. The Obama administration marked her for destruction.

Obama comes for Rasmea

"Rasmea Odeh is a dedicated community leader and Palestinian-American activist. No wonder the US government went after her"- pro-Rasmea article

"Make no mistake," declares her defense committee. "Rasmea came under attack by the U.S. government because she is Palestinian, and because for decades, she has organized for Palestinian liberation and self-determination."

Prosecutors have a different take. In June of 2010 the Supreme Court ruled that proscribed material support for foreign terror groups includes even nonviolent aid because that "frees up other resources within the organization that may be put to violent ends" and "legitimates" foreign terrorist groups.

Armed with that definition, Obama's attorney general Eric Holder sent FBI agents to scrutinize organizations suspected of potentially illegal ties to groups on the State Department's list of foreign terrorist organizations, notably the Revolutionary Armed Forces of Colombia (FARC), Hezbollah, and The Popular Front for the Liberation of Palestine. No charges have been brought against the activists but in the course of that investigation they unearthed Rasmea's immigration status.

Edward Joffe and Leon Kanner headstones at Har HaMenuchot Cemetery, Jerusalem

Rasmea's supporters often write that the government is accusing her of "terrorism" — in quotes. Like the T-shirt says, resistance isn't terrorism. At her 2014 trial Rasmea declared, "I am not a terrorist!" It's not clear whether she was saying her friends bombed the store without her or if bombing supermarkets isn't terrorism if you target the right shoppers in the right cause.

Eddie Joffe's brother came to Detroit and sat through his brother's killer's first trial, along with his daughter, Terry Joffe Benarye. "Sheer agony" is how she describes their feelings at seeing that Eddie and Leon's killer has supporters who seem "unaware of (or worse, don't care) what she did." Terry writes that she and her father sat alone in the courtroom enduring hateful stares from Odeh's supporters.

People who want justice do not celebrate targeted attacks on civilians as "resistance." My goal is to let the Joffe and Kanner families know that plenty of people remember the terror campaigns of which Rasmea Odeh was an early leader and enduring inspiration. We care about the suffering they brought and know how much they retarded progress towards compromise, peace, and development for Israelis and Palestinians.

I don't really care what happens to Rasmea Odeh, whether she's deported or stays. But I care that her victims' families have support. When the Trump administration came out with racist immigration restrictions I turned out to protest at Detroit Metro airport. The next week I stood in solidarity with Iranian students at the University of Michigan. And, if her victims' families come for Rasmea Odeh's next trial, I'll stand with them, too. ■

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Temple Beth Emeth's 50th anniversary

By Robin and Rod Little

On Saturday, January 28, over 225 guests, aged from four months to 90 years, boarded a time machine at the Washtenaw Golf Club and were transported back to the 1960s. Country club garb was discarded for tie-dyed shirts, mini-dresses and peace necklaces. "Why?" I hear you ask. Ann Arbor's Temple Beth Emeth (TBE) was a child of the 1960s, and the event was a "1960s rockin' and rollin' evening" to celebrate the 50th anniversary of TBE's founding. It was a special evening of music and dancing, live and silent auctions, games, a strolling supper and schmoozing.

Rabbi Josh Whinston and wife, Sarah Raful Whinston, dressed in their best 60s getup, greet partygoers

The Shrill-elles captivate the audience with a far-out rendition of *Will You Still Love Me Tomorow*

The evening kicked off with a tribute to founding members of the congregation and Havdalah blessings. Rabbi Whinston, dressed in 1960s garb and an imposing Afro wig, thanked the founders for their vision and continued participation and support of TBE. Several displays highlighted stories from past presidents and memories from congregants about the early days of TBE. Another blast from the past was bingo, a popular fundraiser in the early days of the synagogue.

The extensive silent auction included gift certificates from stores and restaurants, voice and piano lessons, theater and concert tickets, summer camp sessions, original art and jewelry and wine tastings. The live auction, galvanized by spirited auctioneer Steve Gross, featured trips to Jordan and Africa, private dinners, a sit-down with Zingerman's Ari Weinzweig, a private Gemini concert and preferred High Holy Days parking. Rabbi Whinston and Cantor Hayut offered to cook a meal in the winner's home—it was so popular, they ended up agreeing to do it twice. Rabbi Whinston also made a pitch for a "gift from the heart" to support TBE's Youth Fund, stressing the need to engage our children with informal education opportunities, subsidies for summer camps and other youth group events.

The entertainment featured Dance Pro DJ's playing 1960s music and a dance instructor, Susan Filipiak, who taught swing, jitterbug and line dancing. And as for singing—the event launched the

continued on next page

A groovy conga line forms as the evening ends

Martin Katz and Nathaniel Pierce in concert at Temple Beth Emeth

Sandor Slomovits, special to the WJN

Temple Beth Emeth will host a unique, and very high quality concert on Saturday, April 8. Sponsored by WTBE, Women of Temple Beth Emeth, the concert will feature Martin Katz on piano and Nathaniel Pierce on cello and voice.

First, about the very high quality: Katz has had a highly distinguished career as a classical pianist, conductor, editor and author for more than four decades, and has been called "the gold standard of accompanists" by *The New York Times*. He has collaborated with, among others, Marilyn Horne, Frederica von Stade, Kathleen Battle, David Daniels, and Jose Carreras. He has taught at the University of Michigan for more than thirty years and has chaired the program in collaborative piano and coached vocal repertoire for singers and pianists alike.

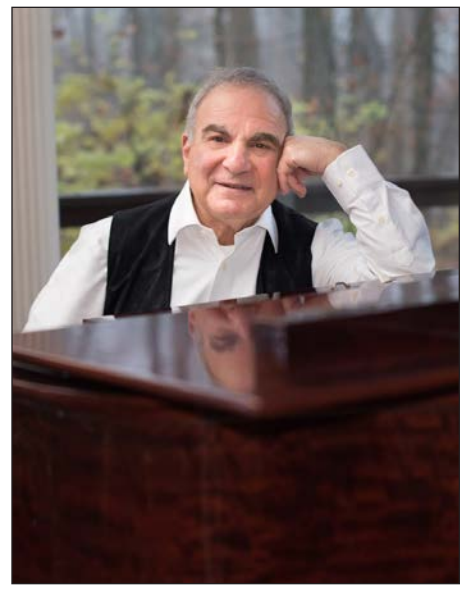
Pierce, by contrast, is much closer to the beginning of his career, but also already has some impressive credentials and achievements to his name. Pierce received his bachelor of music degree in cello performance at the U-M under the instruction of Richard Aaron, and is currently pursuing a DMA degree at the U-M. He is also a founder and co-artistic director of the Anchorage Chamber Music festival, co-education director at the Innsbrook Institute, is a founding member of the Koinonia Piano Trio, and he has performed widely as a soloist, including at the Kennedy Center in Washington D.C.

Now to the unique: Nathaniel Pierce's performing on both cello and voice—at times each one alone, but occasionally simultaneously—is a highly unusual double.

I recently corresponded with each of them about this concert, and about other aspects of their work. We began with how they met.

Katz: Mr. Pierce was an undergraduate majoring in cello a few years ago. One of the pianists who was studying with me at that time brought him in as part of a trio ensemble. He began to be in my studio more and more as the year went on, and even more so in the next year. He almost became the studio mascot—so many pianists asked him to collaborate with them in recitals.

Pierce: I met Katz during my freshman year at the U-M. The day I met him I was supposed to have a coaching, but I told his student ten minutes before our coaching, that my hand was tired and needed to rest. She became worried, so we went together to explain the situation to Mr. Katz. He told me to rest. When I went to pick up my cello case he said, "Shouldn't you use you use your other arm for that?" And, so began a wonderful friendship. I am lucky to have been able to learn from him ever since!



Martin Katz

Nathaniel Pierce

I asked Pierce about his unusual double, who and what inspired him to pursue it, and what are the particular joys and challenges of performing this way.

Pierce: My parents, John and Alice Pierce, are opera singers and inspired me to learn singing in high school. I remember getting an arrangement to the Erlking for solo cello by Cossman that was nearly impossible, and I thought if I could just sing the melody it would be easier perhaps. As I kept studying voice, during my senior year at Michigan, Professors Aaron (Richard Aaron, professor of cello at the U-M, and a close mentor of Pierce since the age of 15) and Katz had their first collaborative studio concert together of German lieder arrangements. The Lieder were arranged and performed by the cellists and their collaborative pianists, and sometimes sung by a singer first. Cellists who wanted to sing their own Lied were encouraged to do so, and I jumped on that opportunity! I had so much fun singing and then playing my Strauss Lied, that I decided I wanted to do more of this and was encouraged by Professor Aaron and others. One day I sat down and discovered it could be done simultaneously, I know I am not the first to do this. I continued studying Voice at IU on the side and kept looking for pieces that I could transcribe to be sung and played. Returning to Michigan and making this the focus of my study has been very rewarding.

Singing and playing cello is difficult because the ear, besides having to hear two lines at the same time, has to determine the balance. Also, the intonation is not fixed on the cello, unlike on piano. I enjoy singing and playing in harmony like two voices in duet. I am lucky to work on music that I otherwise might not make as a cellist. For example, Wagner doesn't have any works for cello and piano: If I weren't playing these transcriptions, I would have to wait to play his music until next time I join an orchestra in the pit! I am always looking for the next piece of music to transcribe. If it is a vocal duet, the cello can take one of the voice parts! When it is an orchestrated song that is also already arranged for piano, I take whatever parts from the orchestra can be highlighted only to add to what the piano is already doing. This is also part of the collaboration, and all the more fun. I come up with one version, and then Mr. Katz has me try something else, and we decide on the final version together. With all his creativity, and knowledge of the music, it becomes a truly delightful process!

I asked both Katz and Pierce about their current work and future plans.

Katz: I have a concert in London with countertenor David Daniels in mid-March. April sees me in Japan for three concerts with Finnish soprano Karita Mattila. At the very beginning of May I am on the vocal arts series in Washington DC with Polish tenor Piotr Beczala.

Pierce: I started my DMA this year, and am currently studying cello with Anthony Elliott, cello and voice with Martin Katz, and voice with David Daniels. This makes for a busy week! I hope to apply for teaching positions after my graduation as well as to continue performing. I am also very involved in directing the Innsbrook Institute Academy, and the Anchorage Chamber Music Festival in the summers, and I hope to continue those activities.

Katz and Pierce have performed together several times before. I asked them how this concert came to be and what music they will perform.

Pierce: Yuni Aaron (Richard Aaron's wife) asked me about the idea. We'll be playing music by Robert Schuman, Felix Mendelssohn, Richard Wagner, Anton Webern, Alban Berg, and Arnold Schoenberg.

I asked if they have plans to work together again and Katz responded, "We don't have any specific plans after this concert, but I would be very surprised if much time passed before we collaborate again." ■

TBE, continued from previous page

"Shrill-elles," featuring Cantor Hayut, Cantor Emerita Anne Rose and Wendy W. Lawrence, singing Carole King's "Will You Still Love Me Tomorrow?" A "couple of couples," Wendy and Ted Lawrence and Dave and Susan Gitterman, then sang an arrangement of another Carole King hit, "One Fine Day." The TBE band, Mizmoret, played 60s songs on clarinet, flute, drums, guitar, mandolin and piano.

The planning committee was chaired by Wendy L. Lawrence and Margaret Hannon. Many others contributed time, expertise and resources; special thanks to Gregory Fox for donating professional photography. As one congregant shared, "I know there were lots (and lots) of moving parts and lots of people involved and everything/everyone meshed really well at 'game time' to create a great evening from start to finish."

Rabbi Emeritus Bob Levy and Cantor Emerita Annie Rose catch up before the auction

The proceeds from the event are earmarked for TBE's general endowment fund. This is a new fund, established with a bequest from the estate of a congregant. ■

TBE's founding members gather for a pre-gala reception in their honor

SEASON 23 PTD PRODUCTIONS Ypsilanti Theatre at its Best 2017

Love, Loss, and What I Wore
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by Tracy Letts
May 11, 12, 13, 14 – 17, 18, 19, 20

Anatomy of a Murder
by Robert Traver, Elihu Winer
Aug 24, 25, 26, 27 – 30, 31, Sep 1, 2

Farce of Nature
by Jessie Jones, Nicholas Hope, Jamie Wooten
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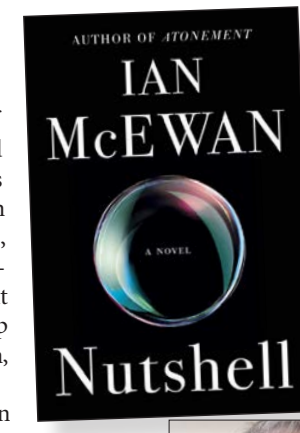
Best Reads

Another tour de force from Ian McEwan

Rochel Urist, staff writer

Ian McEwan's trademark, translucent prose is on full display in his latest novel, *Nutshell*. Reviewing for *The Guardian*, Tim Adams calls the writing "a virtuoso feat of wordplay." Writing for *The New York Times,* Siddhartha Mukherjee calls it "lean and muscular, … relentlessly gorgeous" … rife with "literary acrobatics" I read the book in one gulp.



This novel breaks new ground elsewhere, too. It's written from the point of view of a fetus. The narrator is the unborn child of Trudy and John. Trudy has kicked John out and is living with his brother, Claude. The baby, whom we soon recognize as Hamlet, is privy to the murderous conspiracy behind his mother's illicit coupling, but he is helpless to stop it. The novel begins: "So here I am, upside down in a woman."

The book's title is introduced in the prologue. Hamlet states: "Oh God, I could be bounded in a nutshell and count myself a king of infinite space—were it not that I have bad dreams." He speaks those words to Rosencrantz and Guildenstern, the two spies summoned to worm their way into Hamlet's mind. Hamlet recognizes their treachery. He knows he's being played. He spins the mission and plays them.

Ian McEwan

In McEwan's novel, Hamlet's intra-uterine monologue weighs in at almost two hundred pages. He introduces us to Trudy, Claude, and the poet John Cairncross, Trudy's estranged husband. Though the name "Cairncross" oozes innuendo, we don't learn too much about the fellow, except that he is a poet, an intellectual, and probably effete. He is certainly effete when it comes to protecting his marriage. Without ever quoting the famous "Hyperion to a satyr," Hamlet's resentful comparison of his father to Claudius, his uncle, McEwan shows us the intellectual chasm between John the literary sophisticate and Claude the boor. Like McEwan, John cares deeply about the life of the mind. Claude, however, cares primarily for immediate gratification of his physical desires.

How does Hamlet, the fetus, know so much about the world he cannot yet see? His prodigious knowledge comes from listening to the radio to which his mother is tuned in much of the time. The fetus also listens to his mother's conversations. He pays close attention to everything and gleans what he can from within his mother's womb. He is precocious, self-aware, philosophical, reflective. In other words, this Hamlet is preternaturally astute.

His unborn, enlightened condition is reminiscent of the traditional Jewish story that explains the existence of the philtrum, that indentation between nose and mouth. Jewish tradition teaches that every fetus is assigned an angel who instructs the child on everything the child will need to know to lead a good life. First and foremost, this education involves study of the Torah. But just before birth, the angel taps the fetus on the upper lip. With that tap, the philtrum is created and the fetus forgets everything. Thus, in Jewish lore, all learning is an act of recall.

McEwan himself seems to have eluded his tutor-angel. His erudition is uncanny. No need to take my word for it. Judge McEwan's acuity for yourself.

When I hear the friendly drone of passing cars … when a portable radio below me tinnily rasps and a penumbral coral glow, a prolonged tropical dusk, dully illuminates my inland sea and its trillion drifting fragments, then I know that my mother is sunbathing on the balcony outside my father's library. … Trudy is barefoot, in bikini top, and brief denim shorts that barely allow for me. … I know this because my uncle—my uncle!—asked her on the phone to tell him what she was wearing. Flirtatiously, she obliged. … We're sharing a glass, perhaps a bottle, of Marlborough Sauvignon Blanc. Not my first choice, and for the same grape and a less grassy taste, I would have gone for a Sancerre, preferably from Chavignol. … I'm offered my first intimation of colour and shape, for my mother's midriff is angled towards the sun, so I can make out, as in the reddish blur of a photographic darkroom, my hands in front of my face and the cord amply tangled around belly and knees. I see that my fingernails need clipping, though I'm not expected for two weeks. I'd like to think that her purpose out here is to generate vitamin D for my bone growth, that she has turned down the radio the better to contemplate my existence, that the hand caressing the place where she believes my head to be is an expression of tenderness. But she may be working on her tan and too hot to listen to the radio drama about the Mughal emperor Aurangzeb, and is merely soothing with her fingertips the bloated discomfort of late pregnancy. In short, I am uncertain of her love.

McEwan's Hamlet ruminates, in utero, on the human condition, swimming as we all do in a sea of information.

I stay awake, I listen, I learn. Early this morning, less than an hour before dawn, there was heavier matter than usual. The state of the world. An expert in international relations advised me that the world was not well. … that the Russian state was the political arm of organized crime, [that] *the bacillus of anti-Semitism* [is] *incubating, immigrant populations languishing, … Everywhere, novel inequalities of wealth, the super-rich a master race apart.*

To some readers, the language might seem labored or pretentious. Not to me. Most reviewers responded to the book as I do. In *The Washington Post*, Ron Charles writes:

Ian McEwan's preposterously weird little novel, is more brilliant than it has any right to be. The plot sounds like something sprung from a drunken round of literary Mad Libs: a crime of passion based on Shakespeare's Hamlet, *narrated by a fetus.*

It helps to know that *Nutshell* is more than a philosophical digression and more than a whimsical, however erudite, exploration of *Hamlet*. It has elements of a finely tuned crime-novel. Suspense builds as the novel nears its end, which coincides with the expected birth of our narrator. The Chief Police Inspector makes several appearances. To find out how it ends, you must read the book. No spoilers here. ■

From King Solomon's table to yours

Mary Bilyeu, staff writer

Our mythology of Solomon and his reign overflows with a table full of foods," writes Joan Nathan in the introduction to her 11th cookbook — *King Solomon's Table: A Culinary Exploration of Jewish Cooking from Around the World* — being published April 4.

Not a lot is known about the king, she says, "and some scholars even doubt his existence." But "his story offers an image of a ruler presiding over a diversity of cultures, an abundance of food, and reaching beyond his borders to feed his kingdom."

Solomon, noted for his wisdom and for his wealth, exported wheat and olive oil from his own lands. His many wives and mistresses, according to the book of Kings, came from places as varied as Egypt, Moab, Edom (Jordan), Sidon (Lebanon), and Anatolia (Turkey); they would have brought with them "pomegranates, dates, olives, and a variety of other foods and methods for preparing them," writes Nathan, such as spices and preserving techniques.

Nathan wanted to learn about the king and the cooking of his court. And in doing so, she found herself seeking "what makes Jewish cuisine unique." Because it's "unlike the cuisines of empires, influenced by the cultures they vanquish, or national cuisines that have a homeland or stable center with defined boundaries."

As Jews have migrated throughout the world, they have brought with them the laws of kashrut and recipes from the lands they've lived in and traveled through. At the same time, their cooking has necessarily adapted to their environment, with additions, subtractions, and substitutions of ingredients, as necessary.

In the new book, Nathan follows, "through recipes and stories, the journey of many of these dishes." In one example, she traces kreplach from the Khazars, "many of whom supposedly converted to Judaism," to Poland and subsequently to the United States. Other noted foods include the macaroon, "with roots in the Fertile Crescent (present-day southern Iraq)," and cheesecake, which was created "in ancient Rome or perhaps earlier."

Nathan began her research, and begins her story, at Yale University with "the earliest known 'cookbook'": a Babylonian collection of 35 recipes written in Akkadian on three tablets dating from approximately 1,700 B.C.E. From there, she tells of Abraham and Sarah traveling to Canaan and finding "figs, dates, olives, grapes pomegranates, barley, and wheat" to incorporate into their diets along with "provisions like dried chickpeas and sesame seeds" which they'd likely brought with them from Ur.

Later generations "would add more foods from Egypt, such as fava beans, melons, cucumbers, leeks, dill, and onions, into their cooking. They might have learned from the Egyptians how to make bread from beer yeast …. Thanks to hieroglyphics, archaeological digs, and the Bible," she writes, "we have records of how, during the Jews' sojourn in Egypt, these foods were integrated into the Jewish way of life before the Exodus."

Once arriving in Israel, "bread, wine, and olive oil were the main staples of the [Jews'] diet." And foods such as "wheat, barley, flour, parched grain (freekeh), honey, curds, a flock, and cheese" are mentioned in the book of Samuel. Other ingredients being introduced into Jewish cuisine were "watermelons and pomegranates, as well as wild greens like dandelion, purslave, wild celery, akouba (wild artichoke), and khubeiza (wild mallow)," and aromatics such as leeks, onions, and garlic that grew in the area.

Exile after the destruction of the Temple in 70 C.E. sent the Jews to "Egypt, Libya, Greece, Rome, Sicily, Spain, Italy, and France." And "they brought with them old traditions and adapted to new ones," a frequently-repeated pattern throughout their history as they eventually settled throughout the widely diverse Diaspora. Ashkenazi and Sephardic cuisines are discussed; and Nathan even acknowledges contemporary tastes influenced by television, cookbooks, and "the ever-present Internet blogs, magazines, and YouTube."

In King Solomon's Table, Nathan offers dishes from such diverse places as Azerbaijan, Mexico, Tunisia, Hungary, Siberia, Sri Lanka, Persia, Brazil, Sicily, Bulgaria, Morocco, Yemen, and Ethiopia, all of which have contributed to the depth and breadth of Jewish cuisine. Each country's culinary culture makes an imprint, infusing the food with the spirit of the place, while the dishes still retain their distinctive Jewish identity.

"How amazing it is - sometimes it even takes my breath away," writes Nathan, "when, gathered around the Passover table, to think that Jews are sitting around similar tables across the world, eating symbolic foods absorbed from culinary traditions developed over thousands of years."

Here are several recipes to add to your own seder meal, ones that are simultaneously new and yet still old, representing the history of the Jewish people. ■

Chilaquiles (Mexican Matzo Brei)

Los Angeles Times food critic Jonathan Gold says that chilaquiles are "basically eggs with leftover corn tortilla chips stirred with a little salsa" and served with sour cream. "It's a nifty way to use up stale corn tortillas," or, as Joan Nathan suggests, matzos.

- Oil, for frying
- 4 matzos, broken into quarters or eighths
- 1 medium white onion, diced
- Large pinch of salt
- 4 large eggs, lightly beaten
- 1 cup prepared salsa
- About 1/2 cup shredded cheddar cheese
- A few dollops of sour cream
- Sliced avocado
- 4 chopped scallions
- 4 tablespoons chopped cilantro

Warm a thin film of oil in a large non-stick skillet over medium-high heat, then add the matzo pieces and fry, turning occasionally with tongs, until just crisp, but not so crisp as a tortilla chip, about 1 to 2 minutes per side. Do this in batches if necessary, removing the fried matzos to drain on a paper towel-lined baking sheet. This can be done a few hours in advance.

Drain all but 2 tablespoons of the oil out of the pan then, over medium heat, sauté the onion with a pinch of salt until translucent, about 5 to 10 minutes. Pour in the eggs with another pinch of salt and scramble until almost set, about 3 to 4 minutes. Add the fried matzos back to the pan, then pour in about 1/2 to 1 cup of the salsa, carefully stirring a few minutes until the salsa is hot and the matzos just begin to soften.

Serve in the pan or on a platter, sprinkled with the cheese. Top with dollops of sour cream, slices of avocado, and chopped scallions and cilantro.

Yield: 4 servings

Source: Adapted from Joan Nathan, King Solomon's Table

Brazilian Haroset with Apples, Dates, and Cashews

While visiting Recife, Joan Nathan "met with members of the Jewish community, some of whose ancestors came there as Portuguese fleeing the Inquisition. This haroset represents the marriage of the apple and nut of the classic eastern European haroset and the date and raisins of Middle Eastern versions."

- 3 medium tart apples, unpeeled and cut in eighths
- 1 1/4 cups chopped cashews
- 1 cup raisins
- 1 cup dates, pitted
- 1/2 teaspoon cinnamon
- About 3/4 cup sweet wine for Passover
- 1-2 tablespoons sugar, optional

Put the apples, cashews, raisins, dates, and cinnamon in a food processor or a large bowl. Pulse or chop until well blended, adding only enough wine to absorb the fruits and nuts. Add sugar to taste.

If you want, mold the mixture into balls about the size of a large marble, as Spanish and Portuguese forebears did. You can also serve it in a shallow bowl as a spread.

Yield: About 4 cups or 40-50 balls

Source: Adapted from Joan Nathan, King Solomon's Table

Salyanka (Georgian Beef Stew with Red Peppers)

"After slowly simmering the beef for a few hours," writes Joan Nathan, "you are rewarded with a melt-in-your-mouth, silky stew - a perfect main dish for Passover."

- 2 pounds stewing beef, cut into 1-1/2 inch chunks
- 2 large red bell peppers, cut into 1 inch squares
- 10 ounces canned plum tomatoes or 4 fresh plum tomatoes peeled and crushed by hand
- 2 heaping tablespoons tomato paste
- 2 large onions, diced
- 5 cloves garlic, minced
- Salt and freshly ground pepper, to taste
- 1/2 teaspoon hot paprika, or to taste
- 1/2 teaspoon sweet paprika, or to taste
- 1/2 bunch parsley, chopped and divided

Put the meat in a Dutch oven or similar heavy pot and cover with about 3 cups water. Bring to a boil, then lower the heat and simmer, uncovered, for 1 hour and 15 minutes or until almost tender, adding more water if necessary. You might have to periodically skim foam that accumulates on the top.

Add the red peppers and the tomatoes, stir, and cook uncovered for another 20 minutes.

Stir in the tomato paste, onions, and garlic; reduce the heat to low, cover, and cook for another 40 minutes to 1 hour, or until the beef is very tender and almost falling apart.

Season with salt, pepper, and hot and sweet paprika to taste and stir in half the parsley. Serve over rice or potatoes, sprinkled with the remaining parsley.

Yield: 6 to 8 servings

Source: Adapted from Joan Nathan, King Solomon's Table

Iranian Ginger Almond Sponge Cake with Cardamom and Pistachios

"Separating and whipping the whites of the eggs until they are stiff is a technique learned in Spain and exported by Sephardic Jews, who used it in making what they called pan d'Espagna, or Spanish bread, basically a sponge cake," says Joan Nathan.

- 1/2 cup vegetable oil, plus additional for pan
- 7 large eggs, separated
- 2 cups ground almonds (about 1 1/2 cups whole almonds)
- 2 cups almond meal
- Dash of salt
- 3/4 cup sugar
- 2 teaspoons ground cardamom
- 2 tablespoons grated fresh ginger and/or 2 tablespoons coarsely ground candied ginger
- 1 tablespoon almond extract
- Powdered sugar (kosher for Passover), for dusting
- Finely chopped roasted pistachio, for garnish

Preheat the oven to 350° and grease a 9-inch Bundt pan or a 9-inch square pan with some oil. Whisk the egg whites in a mixer until they are stiff but not dry, and set aside.

With a food processor, pulse the almonds until very finely ground but still textured, stirring once or twice to prevent the from turning into a paste. Add the almond meal, salt, egg yolks, and sugar, and pulse to blend. Then gradually add the cardamom, the ginger, the almond extract, and 1/2 cup of the oil. Gently fold in the egg whites.

Pour the batter into the prepared pan. Bake in the middle of the oven for about 50 minutes, or until a toothpick inserted in the center comes out clean. Allow to cool for 10 minutes, then remove from the pan and finish cooling on a rack.

To decorate, dust with powdered sugar and chopped pistachios.

Yield: 10 to 12 servings

Source: Adapted from Joan Nathan, King Solomon's Table

April 2017

Saturday 1

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 2

In the Mood for Matzoh: BIC. For families with children in grades K–2. 9:30 a.m.

Writing Memoirs and Family Stories: JCS. Ideas for how to get started for anyone who has ever thought of writing stories about his or her life or the life of an ancestor. Monthly sessions led by Jan Price. Participants learn how to write about various topics and have a chance to share their stories with others. No fee, but register online at www.jewishculturalsociety.org. Held at the JCC. 10 a.m.–noon.

Social Action Committee Meeting: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 3

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computers, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For more information (including pricing details) or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m. *Through April 7.*

Keshet: BIC. 6 p.m.

Tuesday 4

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. *See April 3.*

The Dilemma: Modern Conundrums. Talmudic Debates. Your Solutions: Chabad. JLI Course. Engage in a brain-twisting, mind-wrestling, hair-splitting experience as you explore the complex dilemmas that arise by examining original Talmudic texts. 9:30 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Adult Hebrew: TBE. 4–5 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5:30 p.m.

Adult Hebrew Intermediate: TBE. 5–6 p.m.

Midrash in Hebrew: BIC. 6:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 5

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. *See April 3.*

Lunch and Learn: BIC. Noon.

Mahj: TBE. Offsite. 1–3 p.m.

Adult Hebrew Advanced: TBE. 5–6 p.m.

Men's Seder: TBE Brotherhood. 6–8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 6

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. *See April 3.*

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 7

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. *See April 3.*

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Shabbat B'Yachad/Shabbat Together from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service/Birthday Blessings from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 8

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Second Saturday Shabbat: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. At the JCC. 10–Noon.

Tot Shabbat: BIC. 11:15 a.m.

WTBE Concert: TBE. 7:30–9:30 p.m.

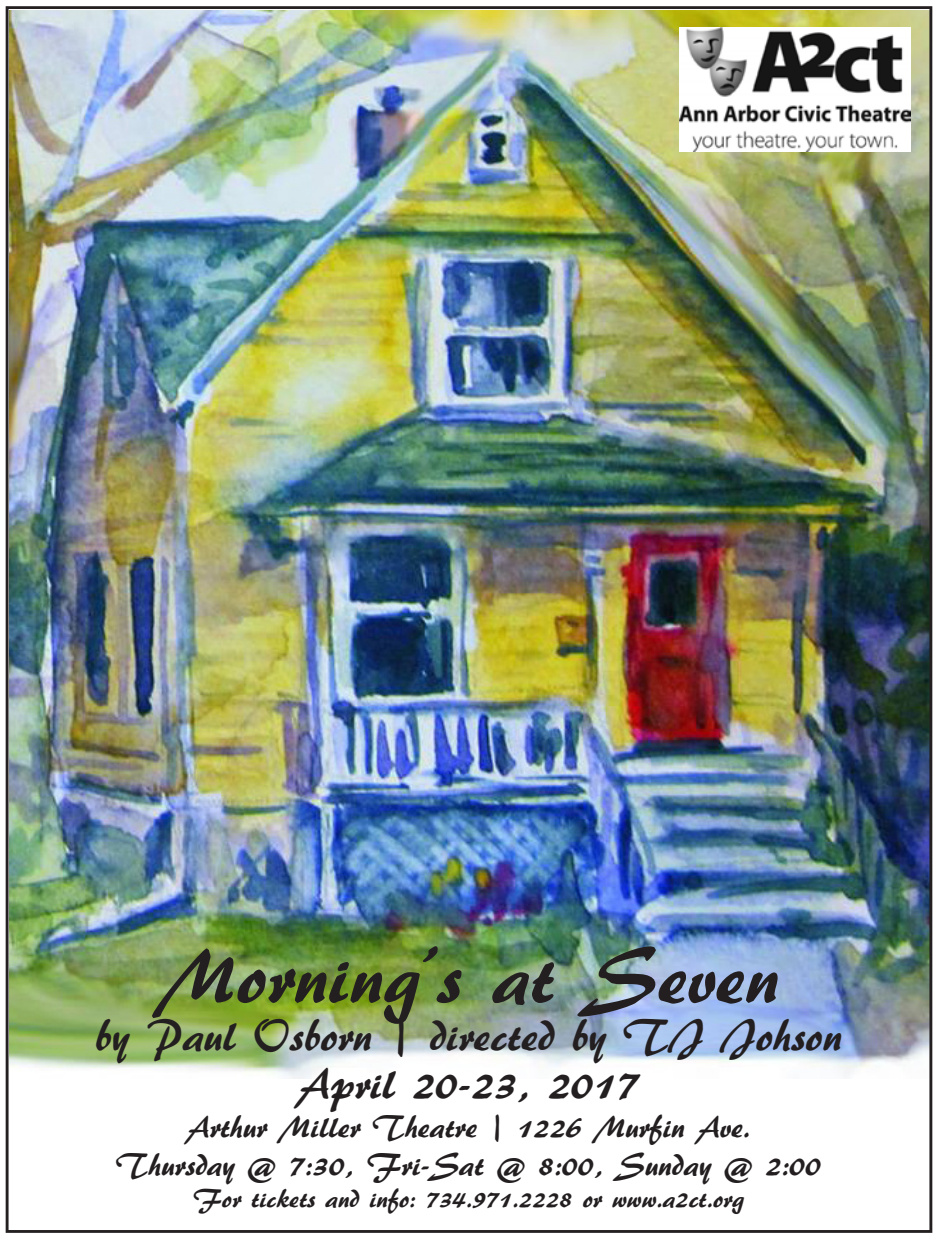
Shabbat services: *See listing at end of calendar.*

Sunday 9

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

B'nai Mitzvah Committee Meeting: TBE. 7:45–9:15 p.m.



Monday 10

Taanit Bechorot Shaharit Service: BIC. Followed by Chametz Breakfast. 7 a.m.

First Night Seder: Chabad. Evening Services at 8 p.m., followed by Community Seder at 8:30 p.m.

Tuesday 11

Passover Shaharit Service: BIC. 9:30 a.m.

Passover Morning Services: Chabad. 10 a.m.

Second Night Seder: JCS. Community is invited to join the Second Night Seder using a secular progressive Haggadah that emphasizes the continuing need to work for freedom throughout the world. Vegetarian potluck follows. Participants should bring a kosher-for-Passover, nut-free, vegetarian dish to share. Held at the JCC. No cost for JCS members; suggested donation for nonmembers. Register online at www.jewishculturalsociety.org. For information, email info@jewishculturalsociety.org or phone (734) 975-9872. 6 p.m.

Second Night Seder: TBE. 6–9 p.m.

Second Night Community Seder: Chabad. Services at 8 p.m., followed by Community Seder at 8:30 p.m.

Wednesday 12

Passover Shaharit Service: BIC. 9:30 a.m.

Passover Morning Services: Chabad. 10 a.m.

Third Night Seder: AARC. At the JCC. 6:30–8 p.m.

Pulpit Committee Meeting: TBE. 7:30–9 p.m.

Board Meeting: TBE. 7:30–9 p.m.

Passover Mincha Service: BIC. 7:30 p.m.

Passover Evening Services: Chabad. 8 p.m.

Thursday 13

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computers, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For more information (including pricing details) or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m. *Also April 14.*

Lunch and Learn: 826Michigan: JCC. Learn about the Robot Repair & Supply Shop in downtown Ann Arbor. Besides robots, the storefront houses 826Michigan, a non-profit organization that offers writing and tutoring programs for students, evening workshops for aspiring writers, and volunteer opportunities for members of the Ann Arbor and greater Washtenaw County community. For information, contact Rachael at (734) 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

WTBE Fiber Arts Group: TBE. 7–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 14

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. *See April 13.*

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Shabbat B'Yachad/Shabbat Together from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat–Pesach Service: TBE. 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 15

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Preschool 3: TBE. 10:45 a.m.–12:45 p.m.

Religious School: TBE. 10:45 a.m.–12:45 p.m.

9th Grade Madrichim Training: TBE. 11 a.m.–12:30 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 16

Executive Committee Meeting: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

SAC Open Meeting: TBE. 5–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Passover Mincha and Maariv: BIC. 7:30 p.m.

Monday 17

Passover Shaharit Services: BIC. 9:30 a.m.

Passover Morning Services: Chabad. Seventh Day of Passover. 9:45 a.m.

Passover Yizkor Service and Luncheon: TBE. 11 a.m.–1 p.m.

Group Supported Spiritual Exploration: TBE. 6:10–7:40 p.m.

Passover Evening Services: Chabad. Seventh Day of Passover. 7 p.m.

Passover Mincha Services: BIC. 7:30 p.m.

Tuesday 18

Passover Shaharit Service: BIC. Including Yizkor. 9:30 a.m.

Passover Morning Services: Chabad. Final Day of Passover. 9:45 a.m.

Yin Yoga–Embodied Jewish Meditation: TBE. 2:30–3:30 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5:30 p.m.

Passover Evening Services: Chabad. Final Day of Passover. 6 p.m. Followed by Meal of Moshiach at 6:30 p.m.

Board Meeting: TBE Brotherhood. 7:15–8:45 p.m.

Religious Education Committee Meeting: TBE. 7:30–8:30 p.m.

Passover Mincha: BIC. 7:30 p.m.

Kol Halev Rehearsal: TBE. 7:30–8:30p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

WTBE Board Meeting: TBE. 7:30–9:30 p.m.

Wednesday 19

Lunch and Learn: BIC. Noon.

Mahj: TBE. Offsite. 1–3 p.m.

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Board Meeting: BIC. 8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 20

Spirituality Book Club: TBE. 12:30–1:30 p.m.

Lunch and Learn: Teen Trip to Nahalal. JCC. Ayelet Shapiro, Jewish Federation's outreach and program coordinator, and Max Glick, Jewish Federation's associate campaign director, will talk about their experience chaperoning a group of nine teens to Ann Arbor's partnership city, Nahalal, Israel. For information and to RSVP, see http://bit.ly/2mSo7UH. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Yin Embodied Meditation: TBE. 2:30–3:30 p.m.

Membership Committee Meeting: TBE. 7:30–8:30 p.m.

Kol Halev Rehearsal: TBE. 7–9:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 21

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Shabbat B'Yachad/Shabbat Together from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service: TBE. 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 22

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

B'nai Mitzvah Service: TBE. 10–11:30 a.m.

Baby Shabbat: TBE. 10:45 a.m.–Noon.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Kiddush: TBE. 11:30–2 p.m.

Rishonim–Cookie Contest: TBE. 3–5 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 23

Gan Katan: BIC. 9:30 a.m.

Wellness Expo: JCC. The Jewish Community Center of Greater Ann Arbor hosts its first ever Wellness Expo to promote a healthy mind, body, and spirit. During the week of April 23, discounted exercise packages will be offered with a "Pass to Wellness" granting unlimited access to all JCC fitness classes ($10/members, $15/nonmembers). Seminars on wellness and mental health, led by local experts, will also be offered. For more information contact Tamara at (734) 971-0990 or email tamaralewis@jccannarbor.org. *Through April 27.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Reading: TBE. Ann Epstein. 4–5 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Erev Yom Hashoah Service and Program BIC. 7 p.m.

B'nai Mitzvah Committee Meeting: TBE. 7:45–9:15 p.m.

Monday 24

WTBE "The Historical Novel:" TBE. 12:30–2 p.m.

Hebrew School–Model Seder: TBE. 4:15–6 p.m.

Keshet Ann Arbor: BIC. 6 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 25

The Dilemma: Modern Conundrums. Talmudic Debates. Your Solutions: Chabad. 9:30 a.m. and 7:30 p.m. *See first Tuesday of month.*

Yidish tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Yin Yoga–Embodied Jewish Meditation: TBE. 2:30–3:30 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5:30 p.m.

Midrash in Hebrew: BIC. 6:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 26

Lunch and Learn: BIC. Noon.

Hebrew School: TBE. 4:15–6 p.m.

Bar/Bat Mitzvah Beginnings for 5th Grade Families: BIC. 6 p.m.

Keshet: TBE. 6–8:30 p.m.

Genesis Board Meeting: TBE. 7–9 p.m.

Mahj Mixer: Ann Arbor Hadassah. Space limited to 40 players. Held at the JCC. Early registration encouraged. Registration fee is $10 before April 19. $15 at the door. Contact Pat Soskolne at patsosk@gmail.com or phone (734) 645-4695 for information or registration form. Same day registration opens at 6:45 p.m. Play will begin promptly at 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 27

Lunch and Learn: Genealogical Society of Washtenaw County: JCC. Founded in 1974, the Genealogical Society of Washtenaw County (GSWC) promotes family history, education, and the preservation of historical records. GSWC offers classes on a variety of topics, including reading old handwriting, deciphering military records, using adoption records, memoir writing, DNA samples, and more. Participants will learn more about this valuable local resource. This talk is offered free of charge, but RSVP requested. For more information or to RSVP, contact Rachael at (734) 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

WTBE Fiber Arts Group: TBE. 7–9 p.m.

Executive Committee Meeting: TBE. 7:30–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 28

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Tot Shabbat: AARC. Prior to Fourth Friday Services, bring little ones for singing and fun with Rabbi Alana or another service leader.

Pizza provided. Stay for services (indicate if you need childcare) or go on home for an early evening. At the JCC. 5:45–6:15 p.m.

Fourth Friday Shabbat Services and Potluck: AARC. Kabbalat Shabbat services open to all community members. Led by Rabbi Alana Alpert. Pizza nosh for children and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. For information, phone (734) 445-1910 or email info@aarecon.org. At the JCC. 6:30–8 p.m.

Shabbat Achat Dinner: TBE. 6–6:30 p.m.

Shabbat Service–Shabbat Achat: TBE. 6:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 29

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Bat Mitzvah Service: TBE. 10–11:30 a.m.

Kiddush: TBE. 11:30 a.m.–2 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 30

6th Grade Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

Jewish Communal Leadership Program Graduation and Brunch: UM School of Social Work. Educational Conference Center, University of Michigan School of Social Work, 1080 South University Avenue. RSVP to vpwalker@umich.edu by April 26. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

8th Grade Graduation: BIC BIRS. 11 a.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Erev Yom Hazikaron Ceremony (Tekes): BIC. 7 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Fequently listed phone numbers and addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street (734) 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive (734) 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. (734) 665-9897

Chabad House
715 Hill Street (734) 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive (734) 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive (734) 975-9872

Jewish Family Services (JFS)
2245 South State Street (734) 769-0209

Jewish Federation
2939 Birch Hollow Drive (734) 677-0100

Pardes Hannah
2010 Washtenaw Ave. (734) 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road (734) 665-4744

U-M Hillel
1429 Hill Street (734) 769-0500

Shabbat Candlelighting

April 7	7:50 p.m.
April 14	7:58p.m.
April 21	8:05 p.m.
April 28	8:13p.m.

Vitals

Mazel tov

Rick and Kathi Cohen on the birth of their granddaughter Campbell Reese Gestwick, January 18.
Gretta Spier and Jonathan Rubin on the birth of their granddaughter Isabel Hannah Rubin, February 10.
Adina Schoem and Joe Vainner on the birth of their daughter Noa Serafina, granddaughter of David and Karyn Schoem, March 2.
Debbie and Bob Merion on the marriage of their daughter Alison to Adam Arena, February 12.
Joe and Robin Pollak on the birth of their second son, February 18.
Wendy and Jonathan Maybaum on the engagement of their son Alex to Ortal Amozig.
Asher Bank on his bar mitzvah, April 22.
Ari Jacob on his bar mitzvah, April 22.
Jillian Bradin on her bat mitzvah, April 22.
Eliana Chinitz on her bat mitzvah, April 29.
Hannah Bacal on her bat mitzvah, April 29.

Condolences

Sally Adler on the death of her husband, Richard Adler, February 11.
Julie Barr on the death of her father Arnold Bennett, February 13.
Corey Bertcher on the death of his father Harvey Bertcher, February 23.
Tamar Springer on the death of her mother Tova Springer, February 27.
Ellen Sapper on the death of her father, David I. Sapper, March 5.
Ellen Abramson on the death of her hustband, David Abramson, March 23.

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YPSILANTI 2017
FOOD Awards
A gala event benefiting the Ypsilanti Farmers Markets
Saturday, April 15
5:00-8:00pm, Tickets: $50
For more information and tickets:
tinyurl.com/YpsiFoodAwards2017

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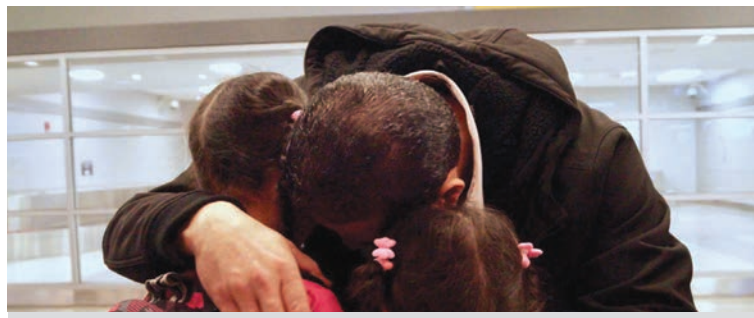

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April 21-23, 2017

For menus, host locations (throughout Washtenaw County), times and registration:

www.jfsannarbor.org/dwtf • Laurie at lcohen@jfsannarbor.org

734-769-0209 Ext. 353

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Contact Laurie Cohen, lcohen@jfsannarbor.org, 734-769-0209 Ext. 353

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